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THE BOOK OF REVELATION IS HISTORY

by the same author

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MOONS, MYTHS, AND MAN

THE BOOK OF REVELATION IS HISTORY

by

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THE TYPOGRAPHY AND BINDING
OF THIS BOOK CONFORM
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INTRODUCTION

The most intriguing book of the New Testament, nay, of the whole Bible, is the last of all: The Revelation of Saint John the Divine, or, The Apocalypse. The book belies its name—which means an Unveiling—for its puzzling contents not only seem to reveal no further religious truths, but actually tend to obscure the clear story of the Gospels and to cast many a shadow over the satisfactory statements in the Epistles. Many theologians, indeed, regret that the endeavours of those early Canonists who desired to exclude the Book of Revelation from the list of recognized Christian writings had not been successful. Outside the Canon the book would certainly be much less troublesome. It would then be known to the learned few only, like the Ethiopic Book of Enoch, for instance, or the Syriac Apocalypse of Baruch, or the long list of other apocryphal or pseudepigraphic works—and not be spread in millions of copies in half a thousand languages all over the earth and scanned even by the humblest eyes. As the Apocalypse is so widely disseminated it is necessary to provide commentaries to elucidate its obscure passages. Nor is it the laity only who require such aid.

The writing of a commentary is a comparatively easy thing with most biblical books. They are readily approached from the theological side, and lend themselves naturally to homiletic expositions. The literary construction of the Gospels, of the Acts of the Apostles, and of the Epistles, is smooth, and text-criticism and source-research offer no insuperable barriers; hence most of the commentaries agree in all essential points.

With the Book of Revelation the theologic-homiletic method does not work. The endeavours of all who have tried that side of approach with the characteristic bulk of the Book of Revelation—two-thirds of it!—have been in vain. The pictures and scenes presented in the Book of Revelation are surprisingly clear-cut, if strange: all that the theological commentators succeeded in doing was to obscure that clearness by casting an emotional veil over it. They made, to use the two words in their inferior meaning, the Apocalypse more apocalyptic still. This is not offered as a criticism, but merely given as a statement of fact.

Before we proceed we shall have to get clear on a number of points. Firstly, What is an apocalypse?

The Book of Revelation, or the Apocalypse proper, is not the only work of this type: but it is the greatest, longest, most detailed, and best known of the class of sacred literature called apocalyptic. It is, in fact, the work which, though it is not the earliest by far, provides the name for the whole class. The non-classical, Hellenist, Greek word ἀποκάλυψις is the first word, or index-word, or title, of the Book of Revelation and it means 'uncovering, disclosure, laying bare, unveiling, revelation, statement of facts'. The canonical Book of Revelation contains passages describing cosmic events, convulsions of nature, the end of the world, the fate of mankind, deeds of supernatural agents, heaven and hell, and signs and portents—and hence similar passages in canonical or apocryphal Jewish and Christian sacred writings, and, indeed, also complete works, have been named apocalyptic, or apocalypses.

Apart from the considerable apocalyptic passages in the Books of Daniel and Ezekiel, and the smaller ones in Isaiah, Zephaniah, Zechariah, Joel, Amos, and even Matthew (xxiv. 29–31), there is quite an extensive literature of non-canonical apocalyptic works, some of them of great length, but practically all of them of small intrinsic value: the Book of Enoch, the Book of the Secrets of Enoch, the Syriac and Greek Apocalypses of Baruch, the Testaments of the Twelve Patriarchs, the Book of Jubilees, and a plethora of others.[1]

The chief characteristic and leading note of true apocalyptic is the powerful delineation of the 'Day of the Wrath of Yahweh', or the 'Day of the Lord', a description of a great world-judgment, of the catastrophic end of the earth. An apocalypse, therefore, should present a picture of cosmic and terrestrial convulsions. But the majority of the apocalypses do not.

The bald, dispassionate description of an occurrence is not an easy thing, even in our time, and the greater the magnitude of a happening is the very much more difficult it becomes to present a truthful report. In former times, it seems, it was absolutely impossible to keep the personal colouring out of a word-painting. A cataclysm had once swept over the earth. The actual causes do not seem to trouble the reporter or transmitter of the report. Perhaps they remained really hidden from him. Viewing the catastrophe

from a theological and teleological angle he calmly says that it was a punishment inflicted on its victims for some misbehaviour. This way of looking at things compels him to personify the natural causes and forces which wrought the havoc, if he was able to recognize them, and to supply a vindictive deity acting personally or through an army of agents. No god worthy of being called a god would punish indiscriminately, nor ought he to be irascible. He would keep an eye on his own, rather, and give the stubborn generation chances to mend their ways, either by advice, or by signs and portents, or by correctively administered samples of what would eventually be meted out to them. Yet all apocalyptic gods are blind slayers.

Provided that the story of the actual cataclysm is told sufficiently clearly, such teleological and eschatalogical excursions are of no consequence. We shall see in what follows that they really do not matter, at least not in the major apocalypses. But it was just this teleological and eschatological method of interpreting events which killed true apocalyptic, and which was responsible for the production of most of the 'apocryphal apocalypses'.

These 'Revelations' not only reveal nothing, but their dazzling imagery and flood-lit symbolism actually spread darkness and obscurity. They offer a fantastic farrago of visions whose pictures are as unreal and as involved as the dreams of a madman, described in diseased language whose wild-running words signify nothing. Their historical allusions and predictions of the future are better passed over without comment.

It is only when one has ploughed one's way through these wearisome productions that one becomes fully aware of the value of the canonical apocalypses, and that one becomes impressed with the uniqueness and importance of the Book of Revelation. Its remarkable unity of thought and dramatic development, the vastness of the panoramic picture of destruction and regeneration it unfolds, the severe economy of words and symbols with which it accomplishes this, the sincere and antique ring of its reports, and the continual evidence of the careful hand of its redactor—accentuate its rank and worth.

There is not only nothing like it in the Bible, there is also nothing like it in the sacred literature of all religions; nay, taken as a book, there is nothing to compare with it among all the writings in the

world! As apocalyptic is in a class by itself in religious literature, so the Book of Revelation is in a class by itself in apocalyptic. If the Book of Revelation did not exist, or did not exist in the form in which it does, we should probably have to reject all the great class of literature to which it gave its name, as worthless and even harmful. As it is, these curious, and often spurious, productions serve to set the Apocalypse of John into the proper light, and to show what true apocalyptic at its best can be.

John Oman, in his work, *The Book of Revelation*, says, somewhat despondently: 'No known Jewish apocalyptic writing sheds much light on it.' No wonder—since the Book of Revelation is the first and foremost of this type of literature. As we know now it is the Book of Revelation, rather, which explains and illuminates all the other apocalypses.

To sum up—I propose the following redefinition of the term 'apocalyptic', and will base my interpretation of the chief subject matter of the Book of Revelation on it: *Apocalyptic proper is mythological reportage of cosmic and terrestrial events which took place in the dim past: it should be strictly differentiated from the theological and teleological speculations which were eventually put forward when these ancient myths became incomprehensible.*

DATE

Apocalyptic matter—i.e. the world-judgment motif—appears only very late in Jewish sacred literature, probably not before the second century B.C. At about 165 B.C. the apocalyptic passages in the Book of Daniel were put into writing. The apocalyptic matter in Ezekiel and in the Minor Prophets is of still more recent date. We may thus state with much confidence that apocalyptic literature is distinctly post-exilic.

Yet the roots of apocalyptic must not be sought for in prophecy. If prophets here and there use apocalyptic turns they are evidently quoting, or alluding, or imitating, or the passages are later insertions. Prophetic eschatology and apocalyptic eschatology are diametrically different as to their form and object.

The Book of Revelation in its familiar form is essentially a product of the last third of the first century of our era. It is the only great apocalypse written in the apostolic age. The Book, such

as we know it, appears to consist of at least two parts, the earlier of which dates from about A.D. 68 or 69, the later from about A.D. 95 or 96.

As the Book of Revelation is a compilation the date is a matter of minor importance. On a later page we shall put forward an idea regarding the real age of the individual reports out of which it was fashioned.

THE REDACTOR

Apocalypses are generally pseudepigraphic, that is, their real authors are unknown. They appear under certain 'pen-names', generally the names of men famed in Jewish history or myth. The reason for this strange self-effacing practice is that the apocalypses purport to be 'prophetic': but since Jewish theological opinion considered the prophetic period closed with the time of Malachi later writers of such utterings could only publish their works under assumed names.

The Book of Revelation mentions a certain John as its author, or, rather, redactor, editor, or compiler. Unfortunately the name of John occurs so frequently among the leaders and teachers of the early Christian community that we are unable to establish his identity. He must have been a man of travel and education, and a person of authority, because of the form and tenor of the 'Letters to the Seven Churches'. Because the redactor addresses his first letter to Ephesus, and also because tradition connects him with this town, he may well have been an Ephesian by birth or residence. As there are only few and remote similarities between the Book of Revelation and the Gospel according to John as well as the Joannine Epistles, John of Ephesus, or John the Apocalyptist, must have been a different person from the writer of those.

Although the redactor has been addressed as 'Theologos' from early times he was not a theologian in any sense of the word. He was a 'Mythologos' rather, a man deeply steeped in sacred traditional lore, and a scientist besides, learned in astrosophy, symbology, magic, number-lore, and many another quaint discipline of early learning.

John tells, and tradition supports this statement, that he spent some time in the island of Patmos, 'for the word of God', as he ambiguously says. Neither the English 'for', nor the original

Greek διά, allows the establishment of the exact sense of this phrase: whether he went there, banished, 'in consequence of' his Christian faith, or whether he went there, a free man, 'in order to get' new sacred knowledge. The latter conception leaves the possibility open that John may have visited an esoteric circle there, though it is not known whether a secret society ever existed in the island of Patmos. Against the former idea may be stated that deportation to an island for religious offences was hardly practised in Asia Minor at the time of John. Those who did not believe in the divinity of the emperor were put to death (cf. Rev. xiii. 15 c). On the other hand, if *deportatio ad insulam* was actually practised then John may have found—as one does in the concentration-camps of Europe now—a circle of intelligentsia there, forming a secret hot-bed of new thought, and an exchange for learning. Of course, the name of Patmos may be merely a feint, and John had really gone to quite another place 'for the word of God'. Certain is only one fact: he derived a wealth of material relating to a terrible destruction of the world in a great cataclysm from some rich source of ancient esoteric knowledge, which he utilized for his great book.

Viewed from this angle, the Book of Revelation—that is: the important mythological part of it, which alone interests us here—is, in fact, also anonymous, like all the other apocalypses. For John himself supplied only the non-mythological passages; the reports relating to the great universal cataclysm he only redacted and set into the general framework he had devised. Thus also the question of authorship becomes unimportant.

SOURCES

The redactor of the Book of Revelation was not so much a mystic as a mythologist. He also lived at a very myth-conscious time. It was an age of transition, of crisis. Each of the major apocalypses—that of Daniel, of Ezekiel, and of John—was written in a time of crisis for that time of crisis about some time of crisis. In times of crises established religion, established laws, established codes of behaviour, tend to lose their hold on the masses. It is a peculiar phenomenon that always at such times of uprootment there is a marked return to ancient traditions: the age becomes

'myth-conscious'. It was so at the times of Daniel, of Ezekiel, and of John. At each of these times of calamity ancient mythological material came forth and was presented in the form of apocalypses.

The reception of this material by, and its early absorption into the sacred literature of, a nation so jealous of their religious convictions as the Jews is explained by the fact—later completely disregarded—that this material is not 'religious' at all. If anything, it is 'scientific', in a primitive sense. As Gunkel has pointed out, in his book, *Schoepfung und Chaos*, this reception and absorption was made possible by the fact that the 'apocalyptic' material, which evidently flows from 'exilic' sources, does not contain any names of gods, and hence did not clash with Jewish monotheism.

We find many parallels to this cropping up of mythological material in history. In our own time we see, with the collapse of the German and Italian democracies, a powerful return to the pomp, glory, and circumstance of imperial Rome in the one country, and a determined effort to base a new civilization upon primitive Teutonic conceptions in the other. The mythological revival has produced the literature of 'blood and soil' in Germany, and the martial imperial slogans of Italy. In other countries the general uprootment expresses itself in a strong interest in astrology, occultism, etc.

Apocalyptic literature is not creative—it is purely preservative. The apocalyptic imagery of the Book of Revelation, therefore, is not an author's free invention, but has been taken over by a redactor from certain oral and literary sources, collections of 'dark sayings of old' (Ps. lxxviii. 2b).

It is usually said that the redactor of the Book of Revelation knew all the canonical and apocryphal writings of the Old Testament and the Pseudepigrapha, as well as, of course, the early books of the New Testament, and that he freely drew on them, compiling a new work out of the mass of references he collected.

Yet this is surely not the right way of looking at the source problem. Though the Book of Revelation is steeped in Old Testament language and thought, and though there are hundreds of so-called 'references' and 'allusions': there are *no direct quotations* from the Books of the Old Testament which are said to have been drawn upon. What is more: the mythology of the Book of Revela-

tion is infinitely richer than that of the Books of Daniel, Ezekiel, Isaiah, etc., and of the pseudepigraphical Book of Enoch, the Testament of Levi, the Assumption of Moses, and others, 'quotations' from which have been discovered in John's compilation. Indeed, on closer investigation, the bulk of the Book of Revelation is found to be derived from unknown other, extra-biblical, sources. Besides, the individual myths of which the Book of Revelation consists do not appear to have been built up out of a hash of quotations culled from a great number of different sources: for they give the strong impression of unity and homogeneity. With the aid of a new cosmological theory I believe I have been able to establish the fact beyond doubt.

Hence, it would probably be much nearer the truth to say that not the books mentioned constitute the sources of the Book of Revelation, but that the Book of Revelation, rather, is the more original work—a later edition, so to speak, of some lost original source, or sources, from which the older writers who feature apocalyptic passages had also drawn.[2]

To postulate a documentary source concerning which apparently nothing at all is known is precarious and hazardous, and looks very much like an inelegant way out of the difficulty—but it is the only way. This source must have been a 'book', or a collection of 'books', now lost, which enshrined a series of cosmological myths of ancient date, some of them evidently somewhat fragmentary and corrupt, written in a Semitic language of primitive type, certainly not Hebrew, more probably Syrian, but most likely hailing from farther east still.

The major apocalyptists make insistent references to source-books, and their statements should not be doubted. I believe I can advance unassailable proofs that the apocalyptic myths simply could not have been invented. Internal evidence—now first possible with the aid of the new cosmological theory to be presented on a later page—speaks absolutely against invention. John was merely a translator and a redactor, as far as the mythological part of the Book of Revelation is concerned; he is the original author only of the 'Letters', and of certain definitely non-mythological religious passages.

The material of the mythological passages of the Book of Revelation was most probably not derived from one single source. But

if it was, then it is absolutely certain that that source was a compilation too. The different myths show traits which reveal, without any doubt, that, firstly, more than one original reporter must be postulated; that, secondly, these reporters cannot have lived in 'biblical' lands; and, thirdly, that one of the reporters, or group of reporters, must have made his observations in one of the tropical 'island refuges' to be explained later, while another must have lived near the shore of the 'girdle-tide' in the (northern) 'zone refuge'. Finally, there is the reporter of the 'Atlantis myth', who lived at quite another time, and certainly not in 'biblical' regions either. Further references to the different original reporters will be made *passim.*

It is practically certain that John did not understand the true meaning of the myths he used in his compilation. However, his treatment of the material shows that he was fully aware they constituted sacred traditions handed down from remote times. He must have felt, as Matthew Arnold says somewhere, that the material he used was '"not of this building", but of an older architecture, greater, cunninger, more majestical'. John handles his material reverently; indeed, we gain the very definite impression that he stands in awe of it. He neither added to, nor took away from, that which came to his hand, and he sends forth the work he has compiled, beseeching future generations to rival him in his reverence and care.

The Apocalypse is unique in whichever way it is regarded: as a free invention; as a compilation out of traditional material; or as the translation, and partly adaptation, of a lost work, which in its unknown original form was eventually based upon the reports of eye-witnesses. However: unless we believe in 'inspiration', i.e. in the book having somehow been derived from some metaphysical repository of experience, the invention-hypothesis has to be dropped. Furthermore: without the guidance of a cosmological theory closely resembling the one to be outlined later the redactor could not have moulded the mass of originally disconnected Old Testament and other screeds, which some commentators regard as John's raw-material, into the rounded-off myths of the Apocalypse with their strictly logical sequence of events. Hence: the third hypothesis alone remains as worthy of discussion and investigation: the one which contends that the mythological passages of

the Apocalypse have been translated, and partly adapted, from ancient traditional material.

FORM

The text of the Book of Revelation consists of two matters which are sharply differentiated both as to their subject and as to their form.

We have, on the one hand, the seven introductory exhortatory letters, with their amply worded, partly persuasive, partly haranguing contents; and longer and shorter religious passages are found all through the Book of Revelation, full of guidance on spiritual matters, shrewd observations on difficulties and weaknesses, penetrating but creative criticism, and a profound human touch.

On the other hand we have the characteristic bulk of the Apocalypse, consisting of sparingly worded, powerful pictures of great cosmic convulsions, full of the sombre splendour of an extravagant imagery, at the same time clear with a glaring clarity and vague with the vagueness of forgotten, far-off things.

The former passages are written in a fluent eloquent Greek, approaching that of the Gospels and the Epistles, and showing a certain elegance of wording and construction—though we must stress the fact that the language of the Apocalypse resounds nowhere with the sweet twang of the Greek lyre, but echoes everywhere rather the raucous yobelling of the Hebrew ram-horn.

As soon as we get to one of the latter passages, however, we notice at once a great change. The style becomes rugged, the flow of the sentences halting, the diction insecure and hazy, and grammar and syntax become curiously inconsequent and inconsistent.

In spite of this dual nature of the text the whole book bears the 'signature' of the author, or redactor, in every line. Every single passage seems to be uttered with deep conviction and great enthusiasm.

Up till now a sharp differentiation between the religious and the mythological subject-matter of the Book of Revelation does not seem to have been attempted. All critics and commentators appear to have regarded, and treated, the Apocalypse as a whole. The impressions gained along this line of approach made commen-

tators put forward the idea that the Book of Revelation was in its entirety written by a Jew, who thought in Hebrew, but wrote in Greek.

This theory, evolved from an assumed unity of composition, becomes liquidated if we base our considerations on the fact, firmly established by internal and external evidence, that there are really two very distinct materials—a religious framework, and a number of myths, and fragments of such, which are set into this framework.

Viewed in this way the reason for the difference in diction and grammar becomes immediately obvious. In the exhortatory and religious passages it is the author, or, rather, the redactor, himself who speaks: hence the considerable idiomatic fluency, and the strong personal flavour, of the language. In the mythological sections, however, the redactor is evidently tied to the words and constructions of a source. The impression one gains is that he translates, utilizes, adapts.

The linguistic eccentricities, and even barbarisms, of the apocalyptic passages of the Book of Revelation prove, to my mind, beyond any doubt that they are due to translation—to translation from a difficult, and partly corrupt and fragmentary, text. It will be generally agreed that one's own thoughts usually express themselves naturally and harmoniously in words. When one translates, however, one's diction and construction are apt to become strained, stilted, unnatural, even faulty. The easier the text to be translated is, and the more congenial it is to the translator, the more graceful and fluent, the more like an original, the result will be; the more difficult the original is, however, the more unfamiliar to the translator the contents or their meaning are, the more laboured, obscure, and insecure the version will become.

We may therefore say with much confidence: the redactor of the Book of Revelation was a man who supplied a solid religious introduction and a somewhat slenderer general frame, written in rather good and idiomatic Greek, for a mass of mythological material, translated into distinctly inferior and even faulty Greek from a lost source in an unknown language. From the few slips in the frame-part, but especially from the often grave mistakes and even solecisms in the mythological part, we can establish the fact that the latter *is* a translation, and from certain idiomatic turns

and expressions we may deduce that the mother-language of the redactor was Hebrew, slightly tinged with Aramaic. From the fact that Hebraisms occur infinitely more frequently in the mythological passages we can infer that he translated from an original which was not Hebrew. If it had been written in Hebrew the redactor, evidently a well-educated man, would probably not have experienced such great difficulties in rendering peculiar Hebraisms into their corresponding Graecisms. From this fact we may deduce that his Hebrew was only a vehicle, and a mental and secondary vehicle at that. The task of the redactor was to translate into Greek passages of a difficult original written, not in Hebrew, but in another language, yet most probably a Semitic one (Syrian? or Babylonian via Syrian? For as apocalyptic first appears in post-exilic times the most natural explanation as to its derivation is that this material comes from the country of the exile. See also notes 9 and 32). Consciously or unconsciously he translated every phrase mentally into his mother-tongue. It became tinged with the peculiarities of this vehicle in the process. This crude, tinged mental rendering from a foreign, possibly dead, language he tried to express as best he was able in another foreign language. Every Englishman who has tried to achieve a similar feat—for instance, to translate 'directly' from the Greek into French (though it would probably be more to the point to say: from a defective Babylonian text into Russian)—will appreciate the tremendous difficulties attending such a procedure.

For that very reason it may be said that there is probably no other writing in the New Testament which loses so little, and, indeed, gains so much, by translation into modern languages as the Book of Revelation: for while such versions cannot possibly impair the grandeur of the descriptions they all serve to obliterate the irritating numerous glaring irregularities of grammar and syntax.

John's blunders and solecisms are therefore not due to an absolute lack of knowledge of Greek, but very largely to the peculiar difficulties attending his work of translation. We can perceive a similar puzzled insecurity in the apocalyptic passages of Ezekiel and Daniel, and elsewhere. Even Isaiah, a writer with a marvellous command of language, professes to be incapable of grasping the tenor of a certain report about a 'judgment' and complains: it is

'a vexation . . . to understand the report . . .' (Isa. xxviii. 19). 'The vision of all is become as the words of a book that is sealed,[3] which men deliver to one that is learned, saying, Read this, I pray thee: And he saith, I cannot, for it is sealed' (Isa. xxix. 11). And when one of the learned really tries, the result is most unsatisfactory: 'Precept upon precept,[4] line upon line, here a little, there a little . . . with stammering lips and another tongue' (Isa. xviii. 10–11)—that is, at best a fragmentary and incoherent translation can be offered. In the Book of Revelation (v. 3) we are similarly told, regarding a certain piece of writing, that 'No man . . . was able to open [i.e. tell the meaning of] the book, neither to look thereon'[5]; and the repeated advice is given, e.g. in Rev. xvii. 9, to read everything that is written with wisdom and understanding, or, literally, with insight and discernment. As Daniel xii. 10 has it: 'They that be wise shall understand.' In Job xxxvii. 18–19, after one of the queries of the 'Cosmological Questionnaire', which refers to a puzzling cosmic phenomenon, and which cannot be answered unless that phenomenon is fully grasped, 'Hast thou . . . spread out the sky, which is strong, and as a molten looking-glass?' the bewildered redactor, unable to penetrate through the wording and to grasp the real sense of the question, adds: 'Teach us what we shall say . . . for we cannot order our speech by reason of darkness.'

The fact that the mythological material contained in the Book of Revelation *is* translated or adapted from some unknown source of folk-lore, or folk-literature, and not compiled from choice titbits culled from several hundred places in the Old Testament, is quite certain. Henceforth this will be the only possible point of view to be taken by critics and commentators of the Book of Revelation.

So much for the linguistic aspects of the problem. We shall next have to deal with the general construction of the Book of Revelation and the individual myths—apart from their interpretation, which is reserved for the next section—and with the symbology employed in the Apocalypse.

The Book of Revelation is a rounded-off literary product. It contains a collection of myths which have been arranged and assimilated into a practically continuous series. These myths, or visions, describe certain happenings from a certain beginning to a

certain end. The Apocalpyse of John is the only complete and detailed report of its kind; all other canonical or uncanonical examples of apocalypses are fragmentary. The Book of Revelation, therefore, and not the Book of Ezekiel, or the Book of Daniel, as is usually proposed in commentaries, is the typical apocalypse. The other, earlier works derived their material either from the same source-book, or source-books, as the Revelation of John, or from a closely related version, or series of versions.

The first impression which the unguided reader gains on perusing the Book of Revelation is—chaos. This impression persists also after one has read most of the commentaries; perhaps it has then even been increased. One finds oneself in a veritable Old Curiosity Shop of lamps, candlesticks, seals, bowls, censers, brass wind instruments, and even crowns and thrones; besides, there are collections of eyes and horns, and even complete animals, frequently of a somewhat unzoological aspect. All these things appear in threes, or fours, but mostly in sevens, and are put before us in passages full of an unbridled language which makes one's head spin.

However, we shall show that this conventional symbology follows a definite system.

Outside impressions enter our consciousness chiefly by three channels: first, and foremost, by seeing, then by hearing, and finally by feeling; smell and taste are of minor importance.

The pictures presented in the Book of Revelation were seen with the mind's eye and are drawn for the mind's eye. They are not objective scientific descriptions, but subjective general interpretations. Strictly speaking, even exact description cannot do without a certain amount of symbology: we always liken something unfamiliar to something familiar: for instance, we address the saucer-like ring-pits, or walled plains, which cover the surface of the moon, as 'craters', though the eruptive vents of Vesuvius or Etna look absolutely different; and we address the openings of these volcanoes as 'craters', although we know that a real Greek κρατήρ was a very differently shaped, urn-like, wine-mixing vessel.

Regarded from that point of view the interpretation of certain roundish objects as 'eyes' is as good as if the redactor had called them 'wine-mixing vessels', or 'craters'. As long as we know what is really meant the word itself does not matter.

As C. E. Douglas puts it, in *The Last Word in Prophecy*: 'Apoca-

lyptic may be defined as thinking visually. The Apocalyptist thinks in pictures, not "true" in themselves, but indicative of the truth which lies behind.'

It is chiefly the optic impressions which are thus 'symbolized'; but by taking *the general absolute form* of the objects mentioned into account and *not the special shape* which the word employed describes, we can always reconstruct the real meaning. Acoustic impressions are less frequently symbolized, if at all, and chiefly only differentiated as to their pitch: deep, low, rumbling 'thunders', and high, shrieking, wailing 'voices', or, rather, 'sounds' (φωναί). An earthquake, however, remains an earthquake, for impressions of touch or feeling cannot easily be 'likened to' anything similar. The same refers to smell and taste: sulphurous stench and 'bitter' water are what they are, and need no interpretation.

Once we have grasped this key to the symbology employed in the Book of Revelation—and a very simple key it is, compared with the sometimes most abstruse theological keys proposed by many of the commentators—a formidable barrier to the full understanding of the myths disappears.

It should be borne in mind that this method is only available for the real apocalypses, that is, practically only for those which are dealt with in the present book and its appendices, i.e. the few major apocalypses. Most of the numerous minor 'apocalypses' bear that name only by courtesy, or, rather, by misapplication, or due to the fact that 'apocalyptic' has been believed to refer to 'abstruseness' and not to cosmic-mythological content. The crazy grotesque furniture of fantastic and feverish aspect with which they are crammed yields to no key, except, perhaps, to that of the psycho-analyst, or the mental pathologist. Compared with these vagaries the symbolism of the Book of Revelation, bold as it is, appears to be chosen with thought and care, understanding and restraint.

The numerology of the Book of Revelation should offer no undue difficulties. The 'numbers' have no literal, or mathematical, meaning.

The term 'seven', which occurs some fifty times, always denotes 'completeness'; the 'seventh' of a gamut of events is the last. 'Three' refers to a more limited completeness, usually of man-made things, while 'a third' means 'appreciable portion'. 'Four'

is always used for place, and finds its explanation in the four cardinal points. The greater numbers, like '144,000', have no actual or symbolic sense; their probable magical meaning is irrelevant.

As to the troublesome 'Number 666', a novel interpretation is offered in its proper place.

Each one of the individual myths out of which the Book of Revelation has been compiled has a definite form: the arrangement of the elements of which the myths consist must be so, or very similar, but absolutely not different—or their meaning would suffer. Also the order of the myths is practically ideal, that is, they show that progressive development which is demanded by the teaching of the cosmological theory on which this work has been based. The redactor of the Book of Revelation has evidently heeded his own injunction not to tamper with the traditional texts; all he appears to have done was to smoothe over the edges of the individual myths, very carefully and only quite superficially, to give a more harmonious impression to the whole. Indeed, so gentle was his style that he hardly ever dislocated a passage in this process. The beginning and end of each myth is still distinctly discernible, chiefly from internal mythological considerations, but partly also from external linguistic ones.

The only unsatisfactory part of the whole Book of Revelation is its end. The last three chapters are in great disorder, and chaotic. They are, I have reasons to believe, in that state in which the whole book would be if it had been compiled out of individual short Old Testament, and other, gleanings. Indeed, the last three chapters show every evidence of a compilatory origin. Most probably the redactor of the Book of Revelation found his source-book fragmentary at its end. Books, whatever their shape, but especially scrolls, have their ends frequently damaged. It may be that the redactor tried to fashion an end of some sort out of the fragments which he found, eked out with passages culled from the sacred books of his nation. Besides, he wanted to say a lot of exhortatory and theological things in his own person. That is why the (Greek) language at the end of the Book of Revelation is even more uneven, and the flow of the thought more abrupt, than anywhere else in the Apocalypse. Apart from all this, however, the Book of Revelation ends correctly, as every true apocalypse should: with a vision of a New World.

INTERPRETATION

The lure of the Apocalypse has proved irresistible to every successive generation of scientists. Both the contents of the book and the style in which they are put before us offer a great challenge to curiosity and ingenuity. H. C. Hoskier, in his book, *Concerning the Text of the Apocalypse*, says: 'The Apocalypse . . . is difficult to understand . . . but it is certainly not a fairy tale', while Frederick Carter, in *The Dragon of Revelation*, stresses that 'A treasury of an ancient far-off time lies here awaiting the digger'.

The discussion of the peculiarities of the Greek of the Book of Revelation does not interest us here, nor am I enough of a Greek scholar to augment any of the most interesting and valuable findings in this respect, chiefly those of R. H. Charles, published in his monumental work, *A Critical and Exegetical Commentary on the Revelation of Saint John.*

What does interest us here, and the reason why this book has been written, is the interpretation of the mythological passages of the Book of Revelation.

As we have said before, for the purpose of interpretation the text of the Apocalypse must be separated into two parts: into a smaller exhortatory and theological, or religious, part; and into a larger cosmological and mythological part. This division is a natural one, and is supported by external (language, etc.) evidence and internal (subject-matter) evidence.

The religious part is the direct spiritual and literary product of John, whoever that person may have been: this material, which becomes especially evident in the first three and the last three chapters of the Book of Revelation, and amounts to somewhat less than one-third of it, cannot interest us here. It is not easily possible to be of two minds about it. This religious material has therefore been eliminated altogether in this treatise. We do not want to trespass upon the undisputed domain of the theologian.

What is of interest for us here is the remaining two-thirds of the Book of Revelation, regarding which the author of the religious third only acted as a translator and redactor. It consists of a magnificent series of powerful mythological reports of great cosmic and terrestrial convulsions.

The Apocalypse of John has been called 'the despair of theo-

logy' and 'the nightmare of the exegete'. 'No method of interpretation—historical, allegorical, mythological, astrological—gives it any connected or reasonable meaning,' says Dr. Oman, in *The Book of Revelation*. Yet the failure was only due to the method of approach. Considered as a homogeneous, indivisible whole the Book of Revelation is full of contradictions and impossibilities; but split into at least two essentially heterogeneous and originally unconnected parts a connected meaning becomes at once apparent and reasonable interpretation is made possible.

The chief methods of interpretation which have hitherto been tried on the Book of Revelation can roughly be classified under the following headings:

1. *The spiritualistic method*: its adherents suppose that the book contains mystical truths, and take its symbols as representing abstract ideas, or material principles which are always active in the world.

2. *The chiliastic method*: its followers take passages of the book severely literally, especially those referring to the 'millennium'.

3. *The eschatological method*: its representatives aver that the events described in the book refer to the speedy end of the world, the 'last judgment', and the punishment of the sinful.

4. *The symbological method*: its adherents stress that quite different things are meant, an earthquake, for instance, standing for revolution, etc.

5. *The secularistic method*: its addicts say that the book contains references to abuses and nuisances of our time, 'Babylon', for instance, being actually Rome, or Germany, etc., the 'Beast' being the Pope, or Hitler, etc.

6. *The historical method*, which allows three approaches:

(*a*) the past-historical method, whose adherents show that the book only contains references to things which happened long before John's time;

(*b*) the present-historial method, whose followers point out that John refers to events in his own times; and

(*c*) the future-historical method, whose representatives endeavour to prove that John gives a forecast of the main events of history after his time.

Lastly, there is

7. *The mythological method*: this school of interpreters regards the Book of Revelation as consisting of a series of myths, that is, of reports dealing with events in remote times, long before the dawn of history.

Methods 1 to 6 have no relation to material facts. Their approach to the problem is not objective, but subjective; not scientific, but emotional; not concrete, but abstract. This criticism is not offered in condemnation, but only to show that there are different ways of approach, which, being absolutely opposed to one another, cannot, and should not, be compared as to their results. Everything in this world allows also of a subjective interpretation, and thus we see 'books in the living brooks, sermons in stones, and God in everything'—but we must be most careful not to mention the sermons when we are examined in mineralogy.

Therefore, though we do not wish to say that we have exploded, or even that we are out to explode, the six methods mentioned in the above, we must stress emphatically that the only possible way of getting at the bottom of the apocalyptic writings is the mythological method.

The fact that this method, at certain points, yields results similar to, or even identical with, those of the spiritual, the past-historical, and the future-historical methods, shows that approaches in the right direction have frequently been made in the attempt to solve the riddle of the apocalyptic Sphinx.

Dr. Charles regards the mythological approach to the Book of Revelation as leading nowhere. But he had only the approach from comparative mythology, Gunkel's method, in mind when he came to this conclusion, more than twenty years ago. All that comparative mythology can do is to establish connections, a thing of little actual explanatory profit. The approach from modern explanatory mythology, however, especially from the side of the new school of mythology based upon the teachings of the cosmological theory shortly set forth in the next section, has certainly yielded remarkable results.

Dr. Charles himself, after struggling with the material of the Book of Revelation for a lifetime, and after working at his great commentary for more than a quarter of a century, remains puzzled

and baffled again and again. After trying to give a 'Christian', or a generally religious turn to the one or other passage, or commenting on John's endeavours in this direction, he says: 'This was not the original meaning of this chapter: its chief section could not have been written originally for the Apocalypse by a Christian; nor could it have been the original creation of a Jew.' Elsewhere, with regard to the passage, Rev. viii. 12, for instance, Charles says: 'The text is hopelessly corrupt': and yet it gives a very clear and correct picture. With only his profound knowledge of Greek and Hebrew to guide him, but without the right key for interpretation, the great commentator moves helplessly through what had to remain for him a hopeless maze of obscure words and allusions. He feels as bewildered as probably John himself did. And then again he admires 'the remarkable chronological or logical order of the visions'. Yet it is difficult to see how his method of interpretation (or, indeed, any other method except the one used in this book) allows him to speak at all of a chronological or logical arrangement—but the remark is certainly correct, and prophetic.

In the mythological or cosmological interpretation given in this book, theology, Christology, and soterology, have been excluded. They are the province of the divine, into which we do not desire to trespass. There is a Golconda of spiritual treasure in the Apocalypse of John, which, of course, remains quite untouched by our attempt at interpretation. Thus, though non-Christian, and certainly non-religious, our method, and its results, will, we hope, not be regarded as un-Christian, or un-religious; and it is certainly not anti-Christian, or anti-religious.

Non-religious in origin, the characteristic material of the Apocalypse can only be approached from the scientific side. For the 'end of the world', the apocalyptic subject *par excellence*, is, if anything, a cosmological problem—certainly not a theological one.

The Book of Revelation, then, is a collection of cosmological myths, which has not its like in the world. Cosmological myths, according to the definition given in my work, *Moons, Myths, and Man*,[6] are 'reports of real events in the distant past, dramas of mankind with a vast, cosmic-telluric background.' They are 'the finished, though much worn, much overgrown, outcome of close observation'. They are 'matter-of-fact reports of universal events

—which have been rounded off, interpreted and idealized, in the course of time'. 'The realm of mythology . . . ', I contend in the book mentioned, 'is not a fable-land. Myths are primeval lore, holy lore, the "science" of unknown, unsuspected forefathers living in the dark days far beyond our earliest history. Myths . . . have a real, material background, and describe ante-historical happenings of which only geology has up till now been able to give some account.' The myths are 'poetical interpretations of actual observations'.

Because the cosmological myths are reports of actual happenings they have remained alive over an incredibly vast chasm of time. Invented stories are soon forgotten, but experiences grave themselves deeply into one's mind and are told, and re-told, with authoritative directness. Besides, the powerful 'pictorial' representation of all essentials helped the preservation of the reports. This phenomenon I have called the 'transformation of the report into the transmission form of the myth'. With a suitable retransformation apparatus it should be possible to resolve the pictures of the myths into the facts of the original reports again.

The most successful apparatus of that kind is the one provided by the cosmological theory upon which this interpretation has been based, and which is to be set forth presently. Nay, any true interpretation of the Book of Revelation can probably only and exclusively be given by the mythological school based on this theory. For only this method of interpretation makes the apocalyptic myths speak intelligently and clearly, reveals the historical kernel underlying the mythical husk, explains the meaning of the 'symbols' and the sense of each expression and clause, and shows that the progress of events told in the myths could *only* have been given in the way it is, and in no other order. Thus also the redactor of the Book of Revelation is saved from the accusation of idly romancing, and is presented as a careful transmitter and translator of ancient sacred lore. And if, either in the process of translation or redaction, any passage may have been misplaced, considering the fact that the redactor could not possibly have known the absolute meaning of the myths which had come into his hands, or if his text featured similar corruptions, we are now enabled to reconstruct the original order and to remove internal inconsistencies, aided by cosmological considerations.

Any emendations as to the 'original', or 'absolute', position of passages, therefore, which any of the commentators of the Apocalypse have suggested hitherto, must be regarded as void, as they were purely *subjective*, i.e. exclusively inspired by external (linguistic, literary, etc.) considerations. Any rearrangement of passages suggested in what follows, on the other hand, is practically unassailable—or assailable only on the ground of a new evaluation based on our leading cosmological theory—for, having been determined by internal (subject-matter) considerations, it is eminently *objective*.

May the new method of interpretation suggested in this treatise and the attempt at elucidation offered in the succeeding pages constitute a turning-point in the history of apocalyptic commentation, and in due course be followed by books by better scholars working along these lines.

THE COSMOLOGICAL BASIS OF THE INTERPRETATION

This interpretation of, or commentary on, the apocalyptic material, that is, the cosmological myths, contained in the Book of Revelation, is based not on the—rather vague—teachings of the old school of comparative mythology, which claims descent and support from philology, but upon the vigorous tenets of a new school of explanatory mythology, which has been inspired by the teachings of a singularly interesting new cosmological theory.

This theory was propounded by the Viennese scientist, Hans Hoerbiger (1860–1931), and many of its main teachings have already been taken up by a great, and growing, number of men of science, and investigators. Hitherto the only introduction to this theory in English has been a short survey which appears in my book, *Moons, Myths, and Man.*

In that book I give in detail, and illustrate with a profusion of examples, the reasons which led me to establish a new school of mythology, or to gather certain earlier beginnings into a school, which regards the myths not as a 'disease of language', but addresses them as the transmitted reports of eye-witnesses of great cosmically caused terrestrial convulsions and cataclysms. Any such endeavour of definitely linking up the myths with real happenings in remote ages was impossible before the publication of Hoerbiger's theory.

We cannot recapitulate the whole of Hoerbiger's cosmological theory here, but must restrict ourselves only to a short survey of its teachings regarding the satellites of our earth, the section chiefly relevant for our purpose.

The main tenet of Hoerbiger's theory is that cosmic space, and, more especially, interplanetary space, is not absolutely vacuous, but is filled with a very thin material medium, chiefly of gaseous character. Planets moving in such a medium will experience a certain resistance, and hence their orbits cannot be re-entering elliptical curves, but must be spirals tending sunward. Though this 'involution' will be exceedingly minute it must in the course of time produce great changes.

It goes without saying that smaller planets will experience more resistance than bigger ones and that the inward tendency of their orbital spirals will consequently be much more pronounced. Hence, smaller outer planets must eventually trespass into the active gravitational realm of inner bigger ones, and be captured as satellites. As satellification does not stop this 'orbital shrinkage' the satellite will approach its master till it reaches the critical zone of disruption; then it disintegrates, and its material becomes united with the planet.

If this is granted, all the satellites in our solar system, including our moon, must once have been independent planets, or planetoids. Furthermore, they cannot be the first series that each planet has had. There must have been other satellites before them, which have long since disintegrated and become united with their planets. Our earth, which in the present instance alone interests us, may in the course of its existence have had quite a number of satellites before it captured Luna.

What phenomena would the capture, the approach, and the eventual disruption, of a satellite cause on our earth?

We cannot discuss here all the happenings during the 'approach age' of a satellite. The subject has been dealt with in the introductory chapters of the book mentioned above. Here we shall only say that the chief phenomenon of the approach age will be the gradual gathering of all the waters of the seas of the earth into the tropics, where they will eventually form a great water-belt, the 'girdle-tide'. All land-life of the earth will by that time have withdrawn to the various 'life asylums'. For high-lying land areas will continue to exist as islands in the girdle-tide, which is formed and held by the close satellite's powerful gravitational pull: the so-called 'island refuges'. And the shore districts to the north and south of the great water-belt will be habitable, too, to a depth of, perhaps, a hundred miles or so, the so-called 'zone refuges'. Beyond these relatively narrow girdles life will be practically impossible, because an enormous glaciation of the poles will extend far into the zones now called temperate.

It is as certain as it can possibly be that man experienced the approach age of the satellite which was the predecessor of our present moon, Luna. Man at that time was already *homo sapiens*, that is, his mental abilities were comparable to ours. This does not

exclude the possibility, of course, that there did not then also exist lower races, which were as far removed from the higher ones as regards their technical, mental, and spiritual development as, say, the Australian aborigines or the African Bushmen are from us.

The water-movements of the approach age made the tribes shift their places of settlement, following the sea where it receded, withdrawing from it where it encroached. At the beginning of this period, which probably lasted for hundreds of thousands of years, the changes in the water distribution were very small and were, perhaps, hardly noticed. They were comparable to the secular losses and gains which we register in our own times. Eventually, however, all the life of our earth was concentrated in the island refuges in the great girdle-tide—the Bolivian Meseta, the Mexican table-land, the Abyssinian highlands, the Tibetan plateau—and in the zone refuges, bordering the northern and southern shores of the great water-belt. The former were tropical paradises, but in the latter, which probably consisted only of tundra-like expanses, life must have been rather hard. All these problems I have generally discussed in *Moons, Myths, and Man.*

The approaching satellite entered the threshold of the zone of the 'critical distance' when the centre of the satellite was only about 1·8 terrestrial radii from the centre of our earth. Then the gravitational powers of the earth began to outweigh the cohesive powers of the satellite, and the disruption of the latter began—at two places: the apices: the point nearest to the earth, and the diametrally opposite one.

The former satellite was probably very similar in external appearance and internal constitution to our present moon, Luna. The average density of the earth is slightly over 5·5, while that of our moon is only about 3·3. To explain this peculiar difference in density we must either attribute an excessive lightness to the lunar material: or we must regard the low density figure as expressive of the fact that the moon consists of two different materials: a heavy metallo-mineral core, of an average density similar to that of our earth, which is enveloped by a sphere of ice, i.e. by a shoreless frozen ocean.[7] The latter conception is the much more likely one and is now accepted by a number of eminent scientists.

How this glaciosphere got its peculiar surface-features, especially the pock-mark-like 'craters', etc., is shortly described in the book

mentioned above. The constitution and life-history of the former satellite must in every way have closely resembled that of our moon.

At the time just prior to its disintegration the disk of the former satellite must have offered a truly overwhelming spectacle. Our present moon, the apparent diameter of whose disk is only one half-degree—so small that a pea held at arm's length and looked at with one eye produces a 'lunar eclipse'—is sometimes a most impressive sight. The predecessor of our moon at the time immediately prior to its disruption may have had an apparent diameter of probably forty degrees, that is, it was as big as a dinner-plate, held at arm's length—but to the eye it must have appeared vastly bigger. And the quick play of its phases must have been marvellous to behold! For at that time the close satellite revolved round the earth about six times a day. Thrice a day it shot up in the west,[8] careered through the heavens, and plunged out of sight again in the east—and thrice a night likewise. And thrice a day it eclipsed the sun in total eclipses of considerable duration, and thrice each night it was itself eclipsed.

At last the vast orb began to disintegrate. The first stage of the disintegration was the destruction of the surface features of the white ice-coat. As we have mentioned before, the disintegration started at the two apices—the point of the satellite nearest to the earth and the diametrally opposite one. The brittle glaciosphere cracked into blocks and floes, the fragments crowded towards the two apices, and finally 'fell' out into space. These detached ice-blocks, feeling the resistance of the interplanetary medium infinitely more than the still remaining bulk of the satellite, dropped behind it, and thus a sort of 'tail' developed which seemed to follow the satellite.

Speeding towards the sun, the waning phase of the disintegrating satellite looked—to the willing eye—like the huge horned head of a 'bull'; or like a flying 'bird', followed by a long tail; or like a 'scimitar'. Speeding away from the sun the crescent phase looked like the sharp-fanged, wide-gaping jaws of a 'dragon', or a 'wolf'; or like a 'sickle'. When only half above the horizon, or when half-eclipsed by the earth's shadow, other peculiar forms could be observed, like the 'horned fish' of Indian mythology, the 'sword of Surtr' of the Edda, etc. Occasionally glimpses of even very much more fantastic aspect could be obtained.

The End of the Satellite

When all the white brittle glaciosphere had come off the 'earthy' top-layer of the actual mineral body of the satellite was exposed to view, or, with other words, the sediment layers at the bottom of the satellite's shoreless frozen ocean. Like the soil of our earth, this material was yellowish, reddish, or brownish, from an admixture of iron oxides, or hydroxides.

After the ripping off of this soft earthy layer the hard dark rock and ore core of the satellite was attacked by the disruptive powers of the earth, and split into a great number of huge fragments.

All the satellite's material was now arranged in a vast ring—or, because of the different materials and the different times of their becoming detrited, in a number of vast rings—of debris which encircled the earth.

The approaching satellite had not only drawn the waters of the earth into the tropical zone and piled them up in a great ring-tide there, and caused a similar phenomenon in the distribution of the atmosphere, but it had also distorted our whole planet, and flattened it considerably.

Now that the material of the satellite was arranged round the earth in a great debris ring its gravitational influence on our planet changed. Besides, the ice-blocks, presently also the frozen soil-blocks, and finally the metallo-mineral core-blocks, having spiralled earthward all the while, now began to shower down on our planet in unimaginably terrible hailstorms and torrential rains, mud ('blood') falls, and core-block bombardments. Most of the huge core-blocks plunged deep below the terrestrial surface.

The arrangement of the satellite's material in a ring during and after its disintegration had already caused the girdle-tide to flatten out, while the earth began to resume its spherical shape under great seismic and volcanic disturbances. The depletion of the ring through the material showering down upon the earth at last made the entire girdle-tide flow off north and south in a terrific deluge, while the whole earth writhed under earthquakes of unimaginable violence.

The flowing-off of the waters of the great girdle-tide made the tropical island refuges grow into wide continents, while in the northern and southern zone refuges the waters 'rose' and submerged much of the land.

Chance and luck allowed a remnant of mankind to get through

the cataclysm of the former satellite. These survivors treasured their memories in those reports which we now call 'cosmological myths'. They recorded the terrors from which they had escaped, and they told of the time of calm which followed the great upheaval.

In the Book of Revelation we find the clearest and most detailed and perfect of these reports. It will be admitted that the teachings of Hoerbiger's theory and the descriptions contained in the myths of the Apocalypse are very similar, and that the theory explains the myths in a remarkable way, while, on the other hand, the myths furnish a remarkable prop for the theory—though this claim may be regarded with derision by those who do not feel able to recognize the myths as the reports of eye-witnesses, handed down by tradition over a chasm of time which may be a few hundred thousand years wide.

During the long asatellitic or moonless age which followed the end of the former satellite the outer planet Luna trespassed farther and farther into the gravitational realm of our earth. At last, probably only after numerous unsuccessful conjunctions, the favourable capture conjunction occurred—and henceforth the planet Luna was the satellite of our earth. The gravitational influence of the new satellite caused another small redistribution of the waters of the earth, gathering them slightly from the two polar calottes into the tropical belt, to form the very shallow first beginnings of a new girdle-tide there. It also caused a slight alteration of the earth's sphericity, attended by great earthquakes and much volcanic action. The waters thus gathered submerged extensive land areas in the tropical girdle of our earth, while the disturbance of the stability of the globe caused the foundering of other land areas there and elsewhere. Then the loss of 'Atlantis' and other culture-centres happened. We believe that reports referring to those events have been preserved in certain myths of the Book of Revelation.

Those interested in a fuller discussion of the capture consequences of the planet Luna and of the breakdown consequences of the former satellite will find much material in *Moons, Myths, and Man*. Indeed, the value of the reading of all sections of the present work would be much enhanced by a detailed study of, and frequent reference to, that book.

Special points relating to the breakdown cataclysm of the former

satellite as well as the capture cataclysm of our present moon will be found in the explanations given under the heading of every apocalyptic myth discussed in the present book.

After these preliminary and introductory remarks we may now start upon the reading and interpretation of the mythological, or apocalyptic, material contained in the Book of Revelation.

This material naturally resolves itself into twenty-seven individual myths of unequal length and merit, a short prologue and an equally short epilogue. Twenty-six of these myths dealing with various aspects of the breakdown cataclysm of the former satellite constitute the First Section, while a Second Section is formed by the twenty-seventh myth by itself, which contains a description of the capture cataclysm of Luna. The twenty-six myths of the First Section fall into three cycles. The First and Second Cycles are close parallels, and present cosmological, and logical, sequences of events. The Third Cycle is chiefly made up of mythological gleanings, but also contains material which helps to round off the pictures drawn in the First and Second Cycles.

TEXT AND COMMENTARY

Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν.

—Rev. xvii. 9.

Prologue

(Rev. i. 1–3, 9; xxii. 6, 8–10; x. 2a, 8–11)

The Apocalypse begins with a preamble telling how, and where, the 'Word of God', the sacred writings containing the material which makes up its major, and most essential, part, got into the hands of the redactor of the book. He protests that he gave as faithful a rendering as possible of the word-pictures or descriptions he found in his source-book, and expresses the hope that those who come after him will transmit the sacred lore as carefully. The redactor also explains the method by which he intends to expound his material: something which had evidently taken place in the—distant—past he wishes to project into the—near—future.

(i. 1) The Revelation . . . which God gave . . . to show unto his servants things which must shortly come to pass; . . . sent [or: set forth] and signified [or: elucidated] . . . by his angel [literally: message-bearer, representative] unto his servant John; (2) who bare record of the word of God . . . and of all things that he saw. (3) Blessed is he that readeth, and they that hear the words of this prophecy and keep [i.e. preserve] those things which are written therein: for the time is at hand . . . (9) I John . . . was in the Isle that is called Patmos, for the word of God. . . .

This 'word of God', repeatedly mentioned, is suspiciously reminiscent of the 'sacred word', ἱερὸς λόγος, which played a great part in the ceremonial of certain Greek mysteries. It is not known whether Patmos was the seat of an ancient mystic society, like Samothrace, or other islands in the Aegean, but the expressions, 'servants', 'elucidated', 'message-bearer', used in the preamble seem to hint at such a fact. Of course, the isle of Patmos of our text need not by any means denote the geographical island of that name. The localities mentioned in the Book of Revelation are generally not identical with the actual places. The exception would

be singular. The redactor of the mythological material which forms the bulk of the apocalypse, whoever he may have been, was certainly a man of great learning, and would therefore have been eligible as a neophyte to any circle professing secret lore.[9]

This impression is strengthened by a passage at the end of the Book of Revelation, where the redactor tells us:

(xxii. 6) . . . These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done [happen] . . .[10] (8) And I John saw these things, and heard them. And when I had heard and seen I fell down to worship [to express gratitude] before the feet of the angel which showed me these things. (9) Then saith he to me, See thou do it not: for I am thy fellow-servant [religious 'angels' are superior beings who never condescend! But see note 24], and of thy brethren, the prophets, and of them which keep [to whom have been entrusted] the sayings of this book. . . . (10) And he saith unto me, Seal not [i.e. do not keep secret; secrecy being usually enjoined upon all *mystai*] the sayings of the prophecy of this book: for the time is at hand.

From these passages may be gathered that there were written sources which were explained orally to the initiates (cf. the plurals used in i. 1 and xxii. 6 and 9). In Rev. x. 2a and 8–11, a 'book' (βιβλαρίδιον, booklet, or treatise) is expressly mentioned. There is no apparent reason why this passage should be introduced where it is, unless it is because the redactor wants to clear himself from the charge of having let his fancy altogether slip the bridle in the description of a most singular 'vision'.

(x. 2a) And he [an 'angel'] had in his hand a little book open. . . . (8) And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel. . . . (9) And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up [κατάφαγε = 'digest' it; make yourself intimately acquainted with it; a very crude Greek metaphor, like English 'digest']; and it shall make thy belly ['bowels', heart] bitter, but it shall be in thy mouth sweet as honey [it will give you pleasure to read.[11] (10) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey; and as soon as I

had eaten it, my belly was bitter. (11) And he said unto me, Thou must prophesy again before [or: pass the message on to] many peoples, and nations, and tongues, and kings.

The reference to a 'book' seems to be a trait characteristic to apocalyptists. It shows up an important difference between them and the prophets. The latter are dynamic personalities, creative original thinkers; the former are static characters, compiling interpreters. The prophet boldly speaks his message in his own name, and is ready to suffer for it; the apocalyptist either—almost excusingly—mentions his sources, or he hides under an assumed name, frequently that of one of the heroes of old. This is done in the apocalypses called those of Noah, of Enoch, of Ezra, to mention some, while John refers to a book which has got into his hands, as does also Ezekiel, that other great biblical apocalyptist. Both stress the keen interest with which they perused these manuscripts, the importance which they attributed to the communications contained in them, and also certain difficulties attending the translation, utilization, and publication of the material (cf. also pp. 18 f. and 149 f., and the passage from Ezekiel quoted below).

How much of the mythological matter contained in the Book of Revelation is drawn from the 'little book', and how much from other sources, there is no possibility of gauging.

The respective passage in the Book of Ezekiel runs as follows:

(Ezek. ii. 9) . . . Behold an hand was sent unto me; and, lo, a roll of a book was therein; (10) And he spread it before me; and it was written within and without:[12] and there was written therein lamentations, and mourning, and woe. (iii. 3) And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. (4) And he said unto me, Son of man, go, get thee to the house of Israel, and speak with my words unto them (translate the message into the language of the people).

Ezekiel experienced the same difficulty as his brother apocalyptists in translating the contents of the book into the language of the 'house of Israel', i.e. into the vernacular, for in the verses succeeding the passage just quoted expressions like 'strange speech' and 'hard language, whose words thou canst not understand', are used with great emphasis.

The question whether John, the 'prisoner of Patmos', copied from Ezekiel, the 'captive of Babylon', cannot be discussed here, nor is it an important issue. The mythological material in the Book of Ezekiel is fragmentary and poor if compared with the full and rich passages in the Book of Revelation. Though the redactor of the Book of Revelation must, of course, have been familiar with the Book of Ezekiel, it is certainly incorrect to say that he used it; he seems, rather, to have got into his hands a copy of the same source-book which his predecessor had used; nay, more: he appears to have secured a much fuller edition of it, and he certainly drew from this text directly.

It is quite possible the the redactor of the Book of Revelation had the run of a whole library. In the curious book, *The Revelation of Saint John the Theologian*,[13] an 'apocryphal apocalypse', we read: 'And I . . . saw a book lying, of the thickness, methought, of 700 cubits, and the length of it the mind of man cannot comprehend.' Naturally curious what might be written in such a leviathan of a volume, Saint John is told: 'In this book which thou seest there have been written the things in the heaven, and the things in the earth, and the things in the abyss, and the judgments . . . of all the human race.'

In the apocalyptic Book of the Secrets of Enoch the compilatory character of the writer's work is definitely stressed: (xxiii. 11) 'And the Lord summoned Vretil, the archangel who is wise and writes down all the Lord's works. (12) And the Lord said to Vretil: Take the books from the safe places, and give Enoch a reed, and tell him [dictate? interpret?] the books.' In this way the main contents of a jealously guarded library of '360 books' was dictated 'in thirty days and thirty nights' (see also note 9).

NOTE

The Text of the *Revelation of Saint John the Divine* used here is that of the Authorized Version of the English Bible.

Essential constituents of each myth are printed in *italics*.

Passages which are entirely devoid of any mythological meaning have been left out. Such omissions are indicated by three dots, thus . . .

Notes, explanations, and my opinions appear in square brackets, thus [ ], if placed inside a quotation.

FIRST SECTION

Myths of the Cataclysm caused by the Breakdown of a Former Satellite

The First Cycle of Myths

THE FIRST MYTH

(Rev. i. 10–20)

(i. 10) *I was in the spirit on the Lord's Day*, and heard behind me a great voice, as of a trumpet, (11) Saying, I am Alpha and Omega, the first and last: and what thou seest, write in a book . . . (12) And I turned to see the voice that spake with me. *And* being turned *I saw seven gold candlesticks;* (13) *And in the midst of the seven candlesticks one like unto the Son of man clothed with a garment down to the foot and girt . . . with a golden girdle.* (14) *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;* (15) *And his feet like unto fine brass, as if they burned in a furnace;* and his voice as the sound of many waters. (16) *And he held in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.* (17) And when I saw him I fell at his feet as dead . . . [And he said,] Fear not; I am the first and the last; (18) I am he that liveth, and was [declared] dead; and behold, I am alive for evermore . . .; and have the keys of hell and of death. (19) Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; (20) The mystery of the seven stars which thou sawest in my right hand, and the seven gold candlesticks. . . .

The first myth contains, as may be expected, a general survey of the scene of the great events which are about to happen in the course of the 'Lord's Day', or the Day of Doom, or the Day of the Wrath of Yahweh, the day which, as Malachi says, 'shall burn as an oven'; or, in the terminology of Hoerbiger's cosmological theory: the time of the breakdown of the former satellite. The narrator sees, with his mind's eye (10a), a terrifying (17a) vision: the

Commencer and Concluder (11a, 17b) and Ruler (18a) of the aeon, a very happy and extremely graphic description of the satellite and the part it played regarding life on earth.

The passage 18 (a and b) perhaps also refers to speculations as to the 'life' of the satellite, which had been regarded as 'dead', i.e. as not capable of causing any harm; while now it was about to reveal its real, dangerous, 'live' nature.

The first preliminary examination of the surface features of the brilliantly lighted cosmic body reveals certain details, some of which are clear-cut and easily named, while others are more indistinct and allow only a general description.

The clear-cut features are the ring-pits, or walled plains, or 'craters', which covered the surface of the former satellite as they do that of our present moon. They are addressed as 'yellow, flat, roundish, wick-lamps' (12b); the expression 'candlesticks' is a glaring mistranslation, while the word 'gold' only means 'brilliantly yellow'. Wax-lights, candles, were not known to the Greeks, nor to the Semitic peoples of Asia Minor: only terracotta rush-lamps. The word 'seven' used here must be regarded as an 'indefinite numeral', meaning 'all that there were' (cf. p. 21). Another, larger, but only partly lighted crater (or a partly submerged one comparable to the Sinus Iridium on our moon) is addressed as a 'broad, curved sword', ῥομφαία (16b). A crowd of brightly lit craterlets is described as a group of 'stars' (16a).

The features of more indistinct contour, wide, more or less connected expanses of irregular shape and various shading, are likened by the observer to fantastic anthropoid (13–16) and theroid (cf. Rev. iv. etc.) forms. We do the same with the dark patches of the *maria* on our present satellite, and see, or profess to see—with fancy's keener eye—a kindly face, a crooked man with a thorn-bush, a woman lying snugly curled up and reading, or two faces kissing, or else a crayfish with very big claws, or a long-eared rabbit. The whole of this heavenly phenomenon was brilliantly lighted, whites and yellows predominating.

The chief impressions described in the first myth are all optic ones, as is to be expected, since the cataclysm, with its acoustic and, chiefly, physical impressions, has not yet started. For that reason I suggest that the passages which refer to powerful acoustic impressions, the rage and roar of the cataclysm (10b) and the

surge of the waters of the deluge (15b), as well as the hint at the world-wide destruction (18c) which is about to begin (19c), are, strictly speaking, out of place in this first myth, and only appear in it from literary and rhetorical considerations.[14]

This supposition is greatly strengthened by the fact that the observer is expressly and repeatedly ordered to write only about what he *sees* (11b, 19a).

Chapters ii and iii are an insertion written by the redactor of the Book of Revelation himself. They consist of 'Letters to the Seven Churches' and contain numerous references to the private concerns of the Christian communities in Asia Minor. The discussion of these non-mythological, theological harangues, which are not connected at all with the text proper of the Apocalypse, is in every way beyond the scope and interest of the present book. The mythological detritus which we find scattered in chapters ii and iii is culled from different parts of the Apocalypse itself. Being artificially tacked on, this material is easily recognizable and separable. Most of these fragments deal with the new chances of life after the great cataclysm (ii. 7b, 11b, 17b, 26b–27a; iii. 5a, 10b, 12, 21a).

THE SECOND MYTH

(Rev. iv. 1–8)

(iv. 1) After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. (2) And immediately *I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.* (3) *And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.* (4) *And round about the throne were four and twenty seats: and upon the seats were four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.* (5) And out of the throne proceeded lightnings and thunderings and voices [sounds]: *and there were seven lamps of fire burning before the throne . . .* (6) *And before the throne there was a sea of glass like unto crystal . . . and round about the throne were four beasts full of eyes before and behind.* (7) *And the*

first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. (8) *And the four beasts had each of them six wings about him; and they were full of eyes: and they rest not day and night. . . .*

The second myth continues the optical survey of the features discernible upon the surface of the former satellite, with an occasional, misplaced, proleptic acoustic reference (1b, 5a). It is thus a parallel to the first myth, but it presents very much more detail.

Also the second myth contains descriptions of small sharp-cut surface features which are likened to objects, and big less clearly defined ones, in which the eye of fancy saw a faint likeness to fantastic animals.

The names given to the former again stress that the surface of the predecessor of our moon must have shown a relief very similar to that of our present companion. The numerous craters are now called 'lamps' (5), others 'crowns', or, rather, 'wreaths' (4), larger ones 'seats' (4), a very large one of central position is addressed as a 'throne' (2), while a huge one (6a) is referred to as a 'laver, basin, or pool'.[15] It will be noticed that all these objects are of *round form*, and are descriptive of various sizes of craters. As regards the 'throne' and the 'seats' it should be borne in mind that oriental low cushions are meant, not chairlike things. All the numbers mentioned in the myth are again to be taken as indefinite numerals only (cf. also p. 21).[16]

The 'beasts' (6b), literally 'living things' or 'beings', were figures which, with some imagination, could be traced in the dark markings on the fully lighted disk of the satellite, phenomena comparable to the dark *maria*, or 'oceans', on our present moon. These 'beasts' are the theroid counterparts of the anthropoid shapes: the hoary 'elders', etc. The 'beasts' were covered with eyes—the phrase 'before and behind', or 'within and without', is merely intensificative and means 'all over'—like the body of Argos Panoptes of Greek mythology, or of Purusha of the Upanishads; and they had 'wings' which were covered with 'eyes', too. In these 'wings' we can recognize a certain lateral lighting effect of some of the bigger craters, which made arcs of the rings appear as 'wings'. On the other hand, it is possible that the 'wings' refer to half-submerged arc-like craters, such as are frequently observed at the

'shores' of the 'oceans' on the surface of our moon, as, for instance, Fracastorius at the edge of Mare Nubium. The 'eyes' are the innumerable minute craterlets which pinholed the entire surface of the satellite as they do that of our moon. The description is both powerful and graphic.[17]

The colours mentioned in the second myth are somewhat more glaring, but they are only such as tell us that the reflecting surface of the satellite consisted of *ice*: whites, yellows, greens,[18] and iridescent tints. The 'sea of glass like unto crystal' (6a) definitely points to ice, for the literal translation is 'a pool of iridescent-transparent material like ice'. Greek κρύσταλλος means primarily ice (literally: extremely cold material), and only secondarily colourless quartz. Formerly rock-crystal was generally believed to be a kind of petrified ice.[19] In the Book of Job xxxviii. 30 a cryptic passage referring to a strange heavenly phenomenon, in which we recognize the former satellite, runs: 'The waters are hid as with a stone [i.e. of 'stony' or hard consistency], the face of the deep [i.e. the 'sea' in the sky] is frozen.'

The reference in verse 8c to the perpetual, and certainly also quick, movement of the 'beasts' does not mean that they moved individually or independently; it describes, rather, the rush of the satellite through the heavens. This can be inferred from the similar statements in the myths in the Book of Ezekiel, i. 12, 19, and x. 16, 17 (cf. Appendix A).

The passage 1a is out of place in the second myth, and would probably better stand at the beginning of the fifth myth. The 'door' in 'heaven' describes the 'opening' coming into existence in the centre of the satellite's disk, or face, at the beginning of the disintegration. The word 'heaven', as used in many cosmological passages in the Bible (cf. Job xxxvii. 18, for instance) cannot mean 'starry sky', but is used for something which 'is above'. If this surmise is correct, then the 'lightnings' proceeding from the 'throne', or central part, mentioned in 5a, refer to streams of satellitic material leaving the disintegrating companion. This passage, too, would be proleptic, and out of place here.

THE THIRD MYTH

(Rev. iv. 9–10; v. 1–14; vi. 9–11)

(iv. 9) *And when those beasts give glory and honour and thanks to him that sat on the throne . . .* (10) *The four and twenty elders fall down . . . and cast their crowns before the throne . . .* (v. 1) *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.* (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? (3) *And no man in heaven, nor on earth, nor under the earth was able to open the book, neither to look thereon . . .* (5) *And one of the elders saith . . . behold, the Lion* of the tribe of Juda, *the Root* of David, *hath prevailed to open the book, and to loose the seven seals thereof.* (6) *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes.* (7) *And he came and took the book out of the right hand of him that sat upon the throne.* (8) *And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps and golden vials . . .* (9) *And they sung a new song, saying,* Thou art worthy to take the book, and to open the seals thereof: for *thou wast slain . . .* (10) *. . . and* [*therefore*] *we shall reign on the earth.* (11) *And I beheld* and I heard the voice of *many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; . . .* (13) And every creature, which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever. (14) *And the four and twenty elders fell down and worshipped him* that liveth for ever and ever. (vi. 9) *And . . . I saw under the altar the souls of them that were slain . . .* (11) *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season. . . .*

The third myth is totally different from the two preceding ones. While those described things which were motionless, this one tells of a definite animation. This animation partly expresses itself in a certain centreward shift of some of the satellite's surface features,

and partly in the appearance of new shapes. The static state is definitely over: the myth breathes, in description and language, of expectant interest in the developments which are to follow.

The satellite had entered the threshold of that zone ('Roche's critical distance') within which the distortive, disruptive powers of the terrestrial gravitation outweighed the satellite's cohesion. The satellite's glaciosphere now began to crack into slabs and floes, starting at the zenithal apex: the central point of the satellite's globe which was nearest the earth. A similar development took place at the (invisible) nadiral apex. The integrity of the glaciosphere being thus destroyed, the cracking into slabs continued concentrically. At the same time the slabs 'crowded' towards the apex and were thus tilted, twisted, splintered. The whole aspect of the satellite's face now became completely changed.

The 'throne' of Rev. iv. 9, for the very reason of its name alone, must be regarded as a crater situated on, or near, the apex, i.e. in the centre. Towards this centre, from which disintegration was eventually to start, and which is being lifted up the higher the more the disruptive forces of the earth's gravitation distort the satellite, concentric rings of the satellite's ice-coat move or slant. This causes, besides certain distortions and destructions of the surface relief of these areas, also other conditions of lighting to come about. New features may thus be discerned giving new material for speculation to the imaginative eye.

Our myth describes the centreward shift and distortion by saying that the 'beasts give glory' (iv. 9), in the oriental fashion, by prostrating, extending, themselves on the ground, towards the 'throne'. In connection with the craters in the neighbourhood of the centre and with the various surface configurations of that region, in which anthropoid beings were seen, a similar development becomes visible: the 'elders' leave their 'seats', and 'fall down', likewise in throneward prostration, their 'crowns' 'rolling away' from them in the same direction (iv. 10; v. 14). At the same time new groups of craters come into prominence; fully lighted ones are addressed as 'vials' or bowls, partly lighted ones as 'harps' (v. 8).

The powerful impression which this centreward movement of 'prostration' made is stressed by its being mentioned three times (iv. 10; v. 8 and 14).[20]

The new features which the marvelling eye of the observer could discern are interpreted as a 'book' and as a 'lamb'. The 'book' (v. 1; but see note 21) is a development, or change, of part of the central 'throne' or its immediate neighbourhood, for the Greek word ἐπί, rendered as '*in* the right hand' may also mean 'at, or, near'. The expression 'book' does not illustrate a scroll-like phenomenon, for scrolls are never inscribed on both sides, but, rather, a tablet-like new form, a piece of the satellite's surface all cracked and splintered and looking as if covered with cuneiform or linear writing. Such extreme splintering would indeed only take place at the apex. The back of this 'book' could not be seen, of course, nor does the passage really express this; for 'written within and on the backside' should only be taken as referring to a phenomenon resembling a Babylonian clay-tablet—and these were practically always inscribed on both sides. Several small craters near, or in connection with, this 'book', are addressed as 'seals', i.e. impressions of seals. The lighting effects resulting from the tilting of the slabs in the satellite's centre made the 'book' an exceedingly brilliant object (v. 3).

The rearrangement of the irregular dark patches, in which fancy had seen four 'beasts', also caused a new theroid shape to be discerned *between* (ἐν μέσῳ) the 'throne' and the 'four beasts' (v. 6); a 'dead lamb'[22] with seven 'horns' and seven 'eyes', a literally very odd number for things which naturally go in pairs. But we want to stress again that here, as everywhere else in the Book of Revelation, the numbers have no numerical sense whatever; the numerals are part of a magical system which may, or may not, be the redactor's idea; the impression of quantity which the word 'seven' intends to give is an indefinite one and might certainly best be rendered by that colloquial, but expressive, English word 'umpteen'. 'Seven' in the Apocalypse always means something like 'all that there are'. The 'eyes' of this new 'beast'[23] are fully lighted small craters, comparable to the 'bowls' or 'vials' which were suddenly seen to be in the possession of the 'elders', while the 'horns' find their explanation in a partial lighting effect, like the 'harps' of the 'elders'. We want to point out once more in this connection that all the objects mentioned anywhere in the Apocalypse are never of any other but circular or arc shape: thrones, altars (cairn-like affairs), seats, lamps, eyes, seals, crowns or wreaths, vials, bowls;

and harps, wings, horns, etc. They point us directly and unforced to the craters which pockmarked the face of the satellite in as striking a manner as they do that of Luna, our present moon.

The key-position of the 'lamb' as the 'opener of the "seals" ', i.e. as the starter of the great cataclysm, or 'judgment', is stressed by the superlative expressions, 'lion' and 'root' (v. 5), and by the epic question and apostrophe of v. 2 and 9. Verse 3 correctly points out that only from that one spot the 'seals' may be 'opened', i.e. the disintegration may begin. The faithfulness of observation and exactitude of reportage is marvellous.

The second part of the third myth contains material which becomes only clear in the light of the following myths, which tell of the disintegration of the satellite. The reference to the 'opening of the seals' (v. 2, 5, 7, 9) is too lucid to be misunderstood. The boast of the 'elders': '*Thou* wast slain, and therefore *we* shall reign on the earth' (v. 9, 10) seems strange at first, and sounds almost like a 'religious' passage. Nevertheless it reports a mythologically expressed cosmological fact: it refers to the catastrophic events, the hail, rain, and wind storms, which those first masses of ice-debris from the central parts of the satellite's surface are eventually going to cause on the earth, and which are described in succeeding myths. Rev. v. 11 describes the extreme loosening of the material in the centre of the satellite's orb into distinctly discernible blocks of immense number. They are not inaptly described as 'angels', as 'messengers from above', who are to bring woe to the earth once they swarm out in dense throngs from under the great white 'throne', at the 'beginning of the end'.

The same thing is iterated in the parallel passage, vi. 9–11, where the glittering loosened blocks into which the satellite's surface has been riven are addressed as the 'white-robed' 'souls' of the 'slain' who were now waiting 'underneath the altar' anxious to serve in the legions of wreckers which are about to break forth in a campaign of death and destruction against the earth.

The passage sounds very harmless in English. In the Greek text, however, strange and significant echoes reverberate through its wording. The word 'white-robed' is plainly descriptive of the scintillating mass of blocks in the centre of the satellite's disk, while the word 'soul' points openly to the material of which those block-crowds consisted: ice. For ψυχή is related to ψῦχος, cold,

frost, and ψύχω means to make cold by blowing (root *spu*). The sense of 'divine afflatus' is only a late sublimation of the much cruder original meaning which alone we must listen to in mythological descriptions. The Greek word for altar, θυσιαστήριον, means, literally, a place whence smoke rises, or from which other things swarm (root *dhu*, to smoke, to gather in a shoal or drove, to rage). The word 'slain' reveals a proleptic trait; literally σφαγιάζομαι means to seize a sacrificial victim by the throat and kill it by cutting its jugular vein to make the blood gush forth. (Cf. Rev. vi. 4, 12 c; viii. 7; etc.)

The boastful 'elders', the 'angels', and the 'souls', therefore, are synonymous terms for the same phenomenon and describe the streams and clouds of debris from the satellite's glaciosphere which are about to leave the place of disintegration.

The passage, v. 13, contains a propitiation. Every being on earth knew that unless things remained as they were just then, life would be doomed.

The term 'angel' occurs very frequently in the Book of Revelation, and with a variety of meanings. To get a clear conception of what the word stands for we must dwell upon the angel problem for a moment.

Generally speaking, two types of angels are mentioned in the Book of Revelation, and in other biblical writings: 'theological' angels, and 'mythological' angels (but see note 24). The former, which are usually imagined as gentle and beautiful, as members of a great and strict hierarchy—'thrones, dominations, princedoms, virtues, powers', in Milton's mighty line—and as 'messengers', bringers of tidings from the Godhead, do not interest us in this book. To these 'theological' angels are to be counted the harmless guides and guardians of Rev. xi. 1, and xxi. 9 ff.; also the angels of xiv. 6 and 9. The Old Testament, on the whole, does not mention 'theological' angels. After the Exile, however, chiefly through the endeavours of the talmudists, cabbalists, pseudepigraphers, and minor apocalyptists, angelology became a great and curiously involved branch of religious speculation.

'Theological' angels are only imaginary beings. They are the products of a sublimation[25] parallel to that which caused a primeval chaos hero to develop into a fatherly God. On the basis of this supposition—what were the original 'mythological' angels?

Before they were sublimed into 'sons of God', pure spirits who 'stand round the throne', 'before God', quiring and thurifying and adoring, or going errands: they were wrathful wreckers of terrible aspect, followers of the 'dragon' (Rev. xii. 7), blind tools of a cosmic power, which itself was blind. They were the personifications of the debris of the disintegrating satellite, or, rather, of the terrible devastations which this debris caused upon the earth.[26]

Our statement is supported by many myths relating to the creation of the angels and certain other references which have become too dark to be understood nowadays—except if viewed from the point of view of the mythological school which is based upon Hoerbiger's cosmological theory. 'Some angels', the Jewish cabbalistic book Sohar, for instance, says, 'are made of ice, others consist of wind, others again are beings of fire.' In the New Testament angels are called πνεύματα, a word whose sublimated meaning is 'spirits', but whose literal radical one is both 'winds' and 'fire-flames'. A passage in a Jewish myth says: 'The angels are beings of fire when attendant upon the Lord God, but they become winds when they go forth as messengers.' Other Jewish myths say that from time to time angels fall from heaven upon the earth. In the heavens, according to Mahometan (Arabian) tradition, there are, among other things, angels, reservoirs of water, and blocks of ice. In the Testament of Levi (one of the Testaments of the Twelve Patriarchs) we read (iii. 1–2) that in the 'lowest heaven' there are stored 'fire, snow, and ice, kept ready for the day of judgment', which materials will be meted out upon the earth by angels. According to the Book of the Secrets of Enoch, 'all the host of stars, of Cherubim, Seraphim, and Ophannim' were created 'out of a great fire 'which burst forth from a 'stone', under the 'eyes' of 'God'.

The latter passage points already very distinctly to the disintegrating satellite. And the ice mentioned in the former passage quoted cannot be explained in any other way except by regarding the 'angels' as wreckage of the satellite. Viewed from that angle the statement that the 'angels' are beings of fire and personifications of the wind-furies loses all extravagance. And the statement, repeatedly iterated in the Apocalypse, that the terrific devastations and senseless loss of life were cause by holy 'angels' becomes revealed as a hardly veiled report of a cosmological fact.

Among the uppermost ranks of the angels are the Seraphim, the

Cherubim, and the Ophannim. The Seraphim, colossal 'guardians of Yahweh's sanctuary', are often addressed as 'dragons' and 'serpents' in unsublimed Jewish mythological and apocalyptic literature. The Cherubim, 'bearers of Yahweh's throne', which are referred to in the Book of Revelation as 'beasts', and in the Book of Ezekiel as 'living creatures', are personifications of hurricanes and hailstorms, and their name means 'the icy ones'.[27] The Ophannim are the strangest of all 'theological' angels, but the most significant 'mythological' ones. They, too, are addressed as supporters of Yahweh's 'judgment seat'. Their name means 'the wheels', but evidently they have a purely ornamental function, for the 'throne' is conceived to be immovable. The only explanation worth that name is that the ever-watchful Ophannim are craters, covered with craterlets, as the passages in the Book of Ezekiel very forcefully show. The Seraphim and Cherubim, which are usually also described as 'covered with eyes', are various configurations of patches and pitlets on the face of the former satellite. But, secondarily, they are also personifications of the wreckage from the satellite, like all the other wrathful 'mythological angels'.

THE FOURTH MYTH

(Rev. vi. 1–8)

(vi. 1) *And I saw when the lamb opened one of the seals, and I heard, as it were, the noise of thunder, and one of the four beasts saying, Come and see.* (2) *And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.*

(3) *And when he had opened the second seal, I heard the second beast say, Come and see.* (4) *And there went out another horse that was red: and power was given to him to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

(5) *And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.* (6) And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(7) *And when he had opened the fourth seal I heard the voice of the fourth beast say, Come and see.* (8a) *And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.*

(8b) *And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with* [*un-natural*] *death, and with the beasts of the earth.*

The fourth myth contains a brief account of the main acts of the great cosmic-telluric drama which is about to start. The static is now fully supplanted by the dynamic. The report is presented in a highly finished poetic form, each of the four stanzas being built alike. The poem is closed by a distich containing a general summing up.

While on the one hand the 'opening of the seals', one after the other, is a good description of the successive destruction of the craters once the disintegration has started, verses 1, 3, 5a, and 7 are, on the other hand, also a literary and artistic form of saying: first, then, afterwards, and finally. The 'seals', the 'beasts', and the 'horses' were, of course, not co-existent; their being mentioned in such a way is only due to the poetic treatment. What the writer of this condensed report really wants to express is: as one after the other of the 'seals' and the 'beasts' disappeared, so eventually appeared one after the other of the 'horses'.

The language of the passage before us is expressive enough in English; in the original Greek it is definitely powerful. In conciseness and happiness of expression probably no other part of the Apocalypse equals it. It voices both agitation and expectancy, and succeeds marvellously in transmitting these feelings to us.

The verse-couple 1 and 2 describes the satellite at the beginning of its disintegration. Its ice-coat shines *white*. The expressions 'bow' and 'crown' point to surface features, but the former may also refer to the crescent phase of the satellite. Upon the earth life was only just getting slightly uncomfortable then.

But the first 'seal' is hardly broken when immediately the commotion starts. Each action in heaven has its immediate and simultaneous reaction on earth, as if the pressing of a button there had released a mighty pent-up power here. The 'breaking of the first seal', i.e. the beginning of the actual disintegration, causes not

only mighty 'thunderings', but contains forebodings of terrors which are unrevealed yet. The satellitic surface features addressed as 'beasts', or 'living creatures', disappearing one after the other, urge newly developing forms and aspects of the satellite, 'horses', on to action. Ἔρχου, they cry: Go! or Off! It is a hortatory expression which is only very imperfectly rendered by A.V. 'come and see' or R.V. 'come'. Greek ἔρχομαι means both 'come here' or 'go there'.

The couple of verses 3 and 4 describe the aspect of the satellite after its ice-coat had been ripped off almost completely, and the bottom of its universal ocean, or, with other words, the top-layer of its metallo-mineral body, had become exposed. The earthy, loessy material accumulated there was of a yellowish or brownish *red*. In the meantime the first major throes of the cataclysm had attacked the earth (wind, rain, and hail storms of unexampled violence) and great battles now took place for the possession of safe places and means of salvation.

Verse 5 describes a stage at which the hydroxidized layers of the satellite's metallo-mineral body have all come off and only the metallic core still speeds through the heavens. It is only dimly discernible, being grey or *dark*, like most minerals. Life upon the earth in the meantime has become exceedingly difficult, especially as food had become extremely rare. Verse 6 describes a terrible famine. (Its present form is entirely due to the redactor, and may refer to economic conditions at his own time. Indeed, commentators have used this verse as a basis for a guess at the time when this part of the Book of Revelation was compiled: probably the last years of the reign of the Emperor Domitian.)

It is worth noting how carefully the reporter made his observations. While the 'riders' of the 'white', 'red', and 'black horse' stages of the disintegration have circular, or semi-circular, attributes—a 'bow' and 'crown', a 'sword', a 'pair of scales'—the one of the final 'pale' horse stage has no attributes at all. The explanation is as follows: In the 'white horse' stage the glaciosphere of the satellite was still whole; hence more than one attribute is mentioned: a 'bow', a sickle-phase of the satellite, and a 'crown', or wreath, one of the surface features. The disintegration started in the middle and progressed decentrically; in the 'red horse' stage only a fringe of the ice still remained, all round the satellite's

limb; hence the mention of a curved, sickle-like 'great sword'. In the 'black horse' stage practically all the glaciosphere had come off, only at the satellite's north and south pole there remained still small calottes of ice; these were addressed as the pans of a balance. But once the cohesion of the core itself gave way, nothing could be discerned any more that had form. Hence the reporter does not attribute anything round or otherwise to the rider of the 'pale horse' stage.

Verses 7 and 8a describe the entire disintegration of the satellite's core, which will have been purely metallic, consisting of nickel, iron, and heavy metals, like the innermost heart of our earth. In the yellowish sunlight these metallic fragments, which by nature have a somewhat bluish tinge, appeared χλωρός, livid, or greenish. Upon the earth universal death then held its sway, for the great cataclysm was at its height. With the complete disintegration of the satellite also its gravitational power was at an end, and the deformed earth began to return to its natural spherical shape. This caused a terrific volcanic and seismic activity: the powers of the Underworld, Hell, seemed to have broken loose.

The concluding verse, 8b, sums up the catastrophe which had come over our planet, and the decimation, nay, the almost complete destruction of mankind. For as 4 Ezra ix. 16 laconically puts it: 'There are more who perish than shall be saved.'

After the 'opening of the four seals' the 'four living creatures' are silent and no further 'horsemen' appear on the scene. This is not because either a numerical idea, or a colour scheme, of the redactor's is exhausted,[28] but because the chief heavenly *spectacle* being sufficiently and, indeed, comprehensively, described, consequences upon the earth must now be attended to.

The 'horses' of the fourth myth find an interesting parallel in the 'bulls' of one of the myths contained in the Book of Enoch.

(Enoch lxxxv. 3a) . . . I saw in a vision . . . and, behold, a bull came forth . . . and that bull was white [the satellite with its ice-coat still intact]. (9) And . . . I saw that white bull grow . . . and become a great white bull, and from him proceeded many white oxen which resembled him. (10) And they began to beget many white oxen which resembled them, one following the other [disintegration of the ice-coat into larger and smaller fragments]. (3b) And

after it . . . came forth two young bulls, one of them black, and the other red [the 'black bull', a personification of the metallo-mineral core of the satellite, came *after* the 'red bull', the hydroxidized loess-covered body of the satellite divested of its ice-coat, as is expressly described in verses 4 and 5:] (4) And that black bull gored the red one, and pursued him over the earth, and thereupon I could no longer see that red young bull. (5) But that black young bull grew . . . and I saw that many oxen proceeded from him which resembled and followed him [disintegration of the core].

This passage is of great value because it mentions not only the satellite in its white ice, red loess, and dark core stages of disintegration, but also describes most graphically how the huge fragments of the satellite's glaciosphere and the core fragments became further dissolved into swarms of debris. The 'red bull' had no descendants—because there was only a thin layer of reddish material available: another fine and well-observed trait.

It should be noted that while the term 'bulls' of the Enoch myth has a strong lunar significance, the term 'horses' of the fourth myth has none. If for any reason at all the word 'horse' has been used to denote something fast-moving (cf. also p. 70).

The Book of Zechariah features a 'horse myth' (i. 8 and vi. 1–5) which has interesting and valuable individual traits. (Cf. p. 176.)

With these highly coloured mythological reports of the breakdown of the satellite the bald matter-of-fact statement of a strangely isolated passage in the Indian Khāndogya-Upanishad (vi. 4. 3) forms a striking contrast: 'The white colour of the moon is the colour of water, the red of fire, the black of earth. Thus vanishes what we call the moon. . . .'

It is hardly necessary to stress the value of the fourth myth, this 'Apocalypse in the Apocalypse', as we may call it. Poetically regarded it is perfect in its rise in power from beginning to end; and cosmologically regarded it is correct, and extremely well observed. It is—and there can be no doubt whatever about it—based upon the faithful report of an eye-witness. The parallelism between the 'unsealing of the book in heaven' and the programme of judgment, the 'great tribulation', which simultaneously begins to operate on the earth, is too strikingly correct to be merely regarded as a literary trick.

THE FIFTH MYTH

(Rev. vi. 12–17)

(vi. 12) *And I beheld* when he had opened the sixth seal, *and, lo, there was a great earthquake, and the sun became black as* [*if obscured by*] *sackcloth of hair, and the moon became as blood;* (13) *And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind.* (14) *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.* (15) *And* the kings of the earth and the great men, and the chief captains, and the mighty men, and every bondman, and every free man [i.e. *all men, without exception* or discrimination] *hid themselves in the dens and in the rocks of the mountains;* (16) *And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb:* (17) *For the great day of his wrath is come; and who shall be able to stand?*[29]

With the fifth myth the report of the great cataclysm gets at last well under way. So much happened then that the mythologist—that is, the recorder of certain ancient lore, if not the author of the original report—could not describe all the different aspects of the cataclysm in one myth, but had to spread his story over quite a number, in order to give a complete picture. The myths following this fifth myth, with the exception of the eighth myth—the great central report of the First Cycle—must therefore be regarded not as continuations of the general tale, but rather mostly as parallels, expansions, amplifications, side-lights, views from other angles, appendices. From the study of this and the succeeding myths one gains the strong impression that the redactor follows his source dazed, bewildered, baffled. Only here and there he succeeds in getting some words of his own in. But nothing he says or does can disturb the magnificent cosmic-telluric background of the stage on which we see that powerless, though important, puppet, Man, muddle through a major tragedy, enacted during one of those times of severest test through which he must pass on his onward way.

The fifth myth starts the report of the cataclysm with dramatic suddenness. It does not begin at the beginning, but puts before us a picture of a rather advanced stage of the disintegration ('sixth'

seal), when the heavens are already in uproar and the earth is in the throes of the most violent physical disturbances. The advanced stage is also stressed by the fact that, optically, the 'red' stage of the disintegration has been reached (12c),[30] and that, physically, the gravitation of the satellite has already lessened so much that the badly distorted earth begins to regain its sphericity under seismic phenomena (12a), while the waters of the girdle-tide begin to spread, falling in the tropical belt and trespassing in the subtropical and temperate zones over the wonted shores, engulfing many an island, swallowing up many a mountain, making the sea roll where there had been dry land from time immemorial (14b). These three passages are closely interrelated and depend one upon the other, a fine proof of the exactness of the observation of the original reporter, of the faithful rendering of the mythological recorder, of the careful transmission over a vast chasm of time, of the dainty work of the redactor—and, not the least, of the correctness of our cosmological theory, which makes the report give up all its secrets.

Great seismic disturbances form a significant and important feature of all true apocalyptic myths, and the references about them are usually introduced with expressions of surprise. To give one example: 'The world hath lost its youth', reports the Apocalypse of Ezra (xiv. 10) about the continual tremors and quakes, 'and times are nigh to old age.' From physical reasons the earth must have been very stable prior to the breakdown of the satellite. Only the lessening gravitational pull of the disintegrating orb of the satellite caused the seismic phenomena to start, and continue with ever-increasing violence.

The ripping off of the satellite's glaciosphere caused the coming into existence of two ice-block rings: one, derived from the apex facing the earth and revolving within the companion's orbit, the 'zenithal' ice-block ring; and one revolving outside the satellite's path round the earth, consisting of the blocks from the opposite apex, the 'nadiral' ring. Viewed through these dense swarms of debris the sun was much obscured by day (12b), while at night, brightly shining in reflected light, the block-crowds looked like 'falling stars', that is, like dense streams of shooting-stars (13a).

Approaching nearer and nearer to the earth on their spiral paths, the blocks into which the satellite's ice-cover had been riven at last

'shot into' the atmosphere in tangential paths which were practically parallel to the earth's surface. The enormously increased resistance which the blocks experienced in the terrestrial air-coat made their paths tend earthward very steeply. The friction caused the ice-blocks to dissolve into hail or rain clouds, which were largely absorbed as long as the air was dry enough. The onward impetus of the blocks, and of the clouds into which they developed, was passed on to the atmosphere, and an ever-increasing western wind, gale, hurricane, began to blow. This sudden great clouding of the skies, and the most peculiar atmospheric disturbance which caused the violent west–east drift, are duly noted in their right place (13b, 14a). The latter passage contains the surprisingly graphic picture of 'the sky moving suddenly forward, as an extended parchment scroll curls up when one of its ends is released'. The phenomena caused by the sudden inrush of the first ice-blocks into the terrestrial atmosphere could not have been more happily described.

Earthquake, deluge, and meteorological catastrophe, caused all people who were still alive to leave any man-built habitations that may still have existed, and to take to the mountains to seek what shelter they could find in caves and under rocky ledges there. From these places of refuge they watched the further development of the great cosmic drama, the 'Day of Yahweh's Wrath'.[31]

THE SIXTH MYTH

(Rev. vii. 1–4)

(vii. 1) And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (2) And I saw an(other) angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth, (3) Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (4) And I heard the number of them which were sealed . . . an hundred and forty and four thousand of all the tribes . . .

The sixth and seventh myths describe certain 'political' develop-

ments upon the earth during the early breakdown period. The sixth myth tells of the time of the great hurricane catastrophe, already mentioned in the fifth myth, which caused terrific dust-storms upon dry land, cast the disturbed waters of the girdle-tide into the most violent convulsions, and snapped off, broke down, rooted up, the trees. These are the 'four winds of the heaven' of Daniel vii. 2, which 'brake forth upon the great sea', suddenly and simultaneously. The 'four angels of world-wide destruction'[32]—hurricane, earthquake, vulcanism, and general wreck—are asked to desist from their tasks for a while that a very important thing might be done.

The sixth myth refers, indirectly, to a great human tragedy: a life and death struggle between the sun-worshippers and the satellite-worshippers in a certain part of the earth. Fierce battles began to rage here and there for the possession of safe areas, for drinkable water, and for food. The two parties mutually accused one another of having caused the coming on of all this woe. For the sake of a clear sundering the members of either party tattooed distinctive marks or symbols upon their foreheads, arms, and bodies.

The sixth myth tells us of the 'sealing' of the sun-worshippers, who placed themselves under the protection of the 'angel of the east', i.e. the sun (2a). This passage is of importance because it contains indirect evidence that the other party took the satellite, the 'angel of the west', who is not mentioned, as their protector. The reference to the 'living God' is also significant: the satellite, and hence also its 'god', was doomed to death, and already dying, while the sun, though urged into the background of the cosmic drama, retained its vitality and came into its own again eventually.

What the distinctive marks, or 'seals', were we are not told, but a later passage may, perhaps, help us to arrive at a conclusion which is not too fanciful (see myth eighteen).

THE SEVENTH MYTH

(Rev. viii. 1; vii. 9–17)

(viii. 1) And when he had opened the seventh seal there was silence in heaven. . . .[33] (vii. 9) And after this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and

before the lamb . . . (10) And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the lamb. (11) And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God . . . (13) And one of the elders answered [said] . . . What are these . . . and whence came they? (14) . . . And he said . . . These are they which came out of great tribulation . . . (15) Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (16) They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. (17) For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

While the sixth myth tells of the organization of the sun-worshippers the seventh myth tells of a similar movement among those who set their faith in the satellite, in the god whose 'throne' they saw in the heavens, and in the many-eyed, many-horned 'lamb' whose wrath they wanted thus to avert. They were much more numerous than the sun-worshippers, and certainly of very mixed race (9a). The satellite-worshippers were the survivors of the shore-dwelling tribes who, owing to the spreading of the girdle-tide after the beginning of the disintegration (11), had suffered terrible hardships (14). They cry to 'their god' (10) who is to be sharply distinguished from the 'God' of the sixth myth (vii. 3). They are promised paradisial lands, containing food and drinkable water (16a, 17a), and the god of the satellite will protect his protégés against all wiles to be expected from the sun god (16b). So far no 'sealing' is taking place among the shore-dwellers, for the much-mixed tribes have no common policy against the more unified upland-dwellers yet. Later myths, however, tell of a powerful organization among them also.

The seventh myth has been somewhat perverted as to its meaning, as have many passages in the Book of Revelation, since the redactor recognizes only one God, and tries his level best to claim the 'Wrathful Ram', and other personifications of the satellite, for Christianity. Luckily, his endeavours have been clumsy and superficial and the original meaning becomes apparent again easily,

without the use of any violent means. (Cf. also the relative passages in myths eleven, seventeen, and eighteen.)

It will be well to bear in mind, all through the Book of Revelation, the fact of this dualism between the reporter's mythological 'lamb', or 'ram' (thus Daniel), and the redactor's Christian 'lamb of God', and between the 'god of this earth' and the 'God of Heaven'. Indeed, dualistic theology is a distinct and characteristic trait of most apocalyptic literature.[34]

THE EIGHTH MYTH

(Rev. viii. 2–13; ix. 1–2, 13–15; xi. 15, 19)

(viii. 3) *And an*(other) *angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it . . . upon the golden altar which was before the throne.* (4) *And the smoke of the incense . . . ascended up . . . out of the angel's hand.* (5) *And the angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were* voices [*sounds*], *and thunderings, and lightnings, and an earthquake.*

(viii. 13) And I beheld, *and I heard an* angel [Greek text: *eagle*] *flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth . . .*

(viii. 2) *And I saw* the *seven angels* which stood before God; *and to them were given seven trumpets.* (6) *And the seven angels which had the seven trumpets prepared themselves to sound.*

(viii. 7) *The first angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all the green grass was burnt up.*

(viii. 8) *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;* (9) *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

(viii. 10) *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp* [or, using a secondary meaning of Greek λαμπάς, a torch, more literally: shining as it were the sun, i.e. blazing brightly], *and it fell upon the third part of the rivers, and upon the fountains of waters;* (11) And the name of the star is called Wormwood [a gloss]: *and the third part of the waters*

became [*like*] *wormwood; and many men died of the waters, because they were made bitter.*

(viii. 12) *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them were darkened, and the day shone not for a third part of it, and the night likewise.*

(ix. 1) *And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.* (2) *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

(ix. 13) *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,* (14) *Saying to the sixth angel which had the trumpet, Loose the four angels which are* bound [better: *pent up*] *in the great river Euphrates* [literally: the great gathering of waters]. (15) *And the four angels were loosed, which were prepared* for an hour, and a day, and a month, and a year, for *to slay the third part of men . . .*

(xi. 15) *And the seventh angel sounded; and there were great* voices [*sounds*] *in heaven . . .* (19) *And the temple . . . was opened in heaven . . . and there were lightnings, and* voices [*sounds*], *and thunderings, and an earthquake, and great hail.*

It is in the eighth myth that a full version of the tremendous tale of the great cataclysm, from the beginning of the disintegration of the satellite to the flowing off of the great girdle-tide, and the final throes of the catastrophe on our earth, is at last put before us (cf. also note 35). It thus treats of the same theme as the fifth myth, but contains incomparably more, and detailed, material. Besides, while the descriptions in the myths at the beginning of the Book of Revelation were chiefly optic, those of the eighth myth are largely acoustic. That is also why the fifth myth speaks of 'seals', while the eighth myth speaks of 'trumpets'; a trumpet, furthermore, is also a signal for alarm, for battle; and of a welter of slaughter the eighth myth tells indeed.

Quite generally speaking, the recurring phrase, 'and the first, etc., angel sounded . . . ' is only an *incipit*, or literary introductory passage, meaning 'and during the first, etc., stage of the disintegration it happened that . . . '.

The eighth myth begins with a description of the satellite's surface at the beginning of the disintegration. The 'censer' and the 'throne' (viii. 3) describe craters, the 'altar' (θυσιαστήριον, literally: place whence smoke rises) refers to the place where the disintegration starts. (Cf. also the third myth, Rev. vi. 9 and 11.) The 'smoke' of verse 4 describes the haze-like appearance of the first clouds and trails of wreckage leaving the satellite. Verse 5 goes a big step forward, skipping the 'falling star' stage of the fifth myth, during which the material spiralled earthward, and telling, like that report, of atmospheric disturbances, terrific storms, caused by the dissolution of the satellitic surface ice-blocks in the terrestrial air-coat into raging storm-clouds. Also the seismic phenomena caused through the alterations in the gravitational relations are mentioned with great emphasis. The 'fire' of verse 5 refers, of course, only to 'something appearing like fire', but eventually causing hail-storms: 'incense', 'smoke', and 'fire', all being synonymous terms for the brightly glittering or dully gleaming ice-blocks from the centre of the satellite's surface.

The faithfulness of the observation is remarkable. It is a cosmological necessity that the first material to fall on the earth is *ice*: and this is exactly what verse 7 insists upon. The cosmic origin of this hail was perfectly understood. 'Hast thou seen the treasuries of the hail?' and 'Out of whose womb came the ice?' asks the writer of Job xxxviii. 22 and 29. And darkly he answers, referring to a cosmic phenomenon which commentators have not hitherto been able to explain: (30) 'The waters are hid as with a stone' (i.e. of 'stony' consistency: ice!), and 'The face of the deep is frozen.' The 'deep', or 'sea', mentioned here is the satellite, the 'sea of glass like unto crystal', which, according to Rev. iv. 6, was in the heavens.

The hailstorm clouds were highly charged with electricity, and thus cascades of lightnings (7) descended then (πῦρ, fire, may also mean lightning). The 'fire' of verse 7, therefore, is not the same as the 'fire' of verse 5; the latter is the eventual cause of the former.

The next material to come down is yellowish-brownish-reddish mud, the floor deposits of the satellite's shoreless ocean, or, with other words, the oxidized and hydroxidized layers of its 'earthy' top-crust. This is, very aptly, described as a 'rain of blood' (7).

The sea, i.e. the girdle-tide, becomes thick with this loessy material (8) and thus unfit for many types of marine life (9a). Also the rivers carry the salty, briny mud which fell in their catchment areas, and thus become 'bitter' and unfit for drink (10b, 11b).[36]

Besides, the satellite's core has begun to disintegrate in the meantime and the fragments come down in showers of blazing meteorites. 'Great mountains, burning with fire' are cast into the sea (8), and are quenched, thus both heating the waters and generating noisome gases. This cosmic barrage, and the wildly agitated waters, wrecked many of the floats and rafts and arks in which inhabitants of lands lost in the flowing off, or spreading, girdle-tide had tried to save themselves (9b).

Verse 12 is of great importance as it describes an astrophysical fact. When the satellite begins to disintegrate it is so close—only about three-quarters of an earth radius, or little more than 3,000 miles, from the surface of our planet—that it has to revolve round the earth almost six times per day (i.e. twenty-four hours). Three times every 'day' (i.e. light-time), therefore, the huge dark disk of the satellite will blot out the sun in total eclipses of considerable length, and three times every night the enormous bright orb itself will be blotted out when it gets into the earth's shadow. Also the 'stars', i.e. the 'shooting-star' swarms of the satellite's wreckage, which are shining in reflected sunlight, are obscured at the occasion of these nightly eclipses. Hence, while the expression 'third part' elsewhere is to be regarded as an indefinite quantity, it must here be taken literally. This exactness of observation is marvellous. Verse 12 is one of the cardinal passages which, on the one hand, speak for the truth of the apocalyptic report, and the fact that it is not an invention, or fabrication, and, on the other hand, vouch for the correctness of the explanation offered by Hoerbiger's cosmological theory—the only explanation which has hitherto been put forward.

The second part of the verse Rev. viii. 12 does not, of course, refer to any change in the length of the day and night; the obscure wording of the passage is due only to the clumsy translation of a corrupt text. The Bohairic, or Memphitic, version of the Book of Revelation words this passage as follows: 'the third part of them [the sun, the satellite, and the shooting-star swarms] did not shine by day, nor likewise by night'—which is cosmologically much

more correct and amplifies the statement made in the first part of the verse.

The smaller a body which is moving through the cosmic medium is, the more it is subject to its resistance, because the resistance-feeling surface increases in the inverse ratio with the decrease of the resistance-opposing mass. Hence, the more the disintegration progresses the more quickly the spiral orbit of what remains of the satellite must tend earthward. As the disruptive gravitational power of the earth increases with the square of the approach, bigger and bigger fragments of the satellitic core are detached. Furthermore, the resistance of the interplanetary medium present in the space between the satellite and our planet, and, quite close to the earth, the infinitely greater resistance offered by the terrestrial air-coat, causes a 'screening', or 'sifting' of the cosmic debris according to size. The smallest fragments, feeling this resistance most, will come down first, the largest last. The eighth myth faithfully records this screening phenomenon. The gradation of the material is: 'smoke' (fine dust, verse 4), 'fiery coals' (cinders, 5), 'fiery hail' (larger missiles, 7), 'mountains' (big masses, 8), and 'great stars' (huge fragments, 10). This gradation as to size of the wreckage, from small to huge, besides the succession in quality, from ice and loess to metallo-mineral material, are further most important points both for the veracity of the apocalyptic reporter and the explanatory value of our cosmological theory.

Verse viii. 13 contains an interesting, and surely original, optic and acoustic picture. An eagle, ἀετός, literally 'something moving as fast as the wind' (*not* an '*angel*', as A.V. contrives to render the Greek word), rages through the heavens and utters the piercing howl: *ouai—ouai—ouai* (sounding something like: oo-ah-EE). It is the shrill noise caused by the debris of the satellite cutting into the atmosphere, similar to the howl of shells or other projectiles. (The strict meaning of the expression used here: εἶδον ἑνὸς ἀετοῦ: is: 'I saw something that has since olden times been addressed as an eagle', ἑνός denoting 'old, by-gone, former'). The best place for the first part of the passage viii. 13 is the one here assigned to it: after viii. 5 and before viii. 2. The second part of viii. 13, here omitted, is a gloss of the redactor's, to justify his placing the passage between the verses reporting the deeds of the fourth and fifth angels.

Verse ix. 1, describes the fall of an even huger fragment: one

which is powerful enough to 'fall through' the terrestrial crust, and to penetrate to glowing, magmatic strata. Indeed, the greatest part of all the satellite's core material which came down must have plunged deep into the earth's crust and become lodged there, while the hugest fragments must have plunged clean through it, and reached the magmatic layers of our globe. Only small, light blocks may be found on or near the surface. The mud-rains and hail-falls caused by the loessy material and the ice-debris from the other side of the satellite, which followed the descent of the core-blocks, the powerful churn of the waters of the girdle-tide which oscillated between the poles and the equator many times, and, finally, two or three thousand centuries of erosion, have done away with all the traces of the vast craters which those huge core-fragments must have cast up.

The enormous block described in ix. 1, which, of course, was only one of many, penetrated the terrestrial top-crust, struck a magma reservoir, and 'opened the bottomless pit' (2), that is, a tremendous volcanic eruption ensued.

Not all falling core-blocks tapped terrestrial magma nests. Most struck only holes, shafts, or pipes. The Book of Enoch tells (lxxxviii): 'He [an archangel] seized the first star which had fallen from the heaven . . . and cast it into an abyss: that abyss was narrow and deep, and horrible and dark.'

The passage, Rev. ix. 13–15, reports the slackening of the disintegrating satellite's gravitational power which had gathered the seas of the earth into the great girdle-tide, and held it in check. It is a magnificent trait—revealing close observation, the clear recognition of cause and consequence, and good mythological reportage —that the command for the waters to start flowing off is given by the disintegrating satellite itself. It is addressed as a 'golden altar' —literally, and significantly: 'a brightly gleaming elevated place whence smoke rises'; the picture refers to the clouds or swarms of wreckage leaving the surface of the satellite. The 'horns' of this 'altar' refer to the craters with which the satellite was covered, as is stressed by the term 'four', which always refers to completeness as to area. When the 'four horns of the altar' disappeared everybody knew that something was going to happen; the optical warning was as good as an acoustic one; hence it is described in verse 13 as 'a voice'.

The term 'Great River Euphrates' has no geographical signifi-

cance at all. It is the mythical world-encircling Okeanos, the Girdle-Tide, the Deluge-Reservoir of pent-up waters. The picture is exceedingly lucid; the Greek word 'Euphrates' means, literally, 'the great gathering of surging waters'; the root-meaning of its operative main syllable—φρέαρ, from φρευ, earlier φρεϝ; cf. the related English word *brew*—is: swirl, 'boil', surge. The name of the great river of Babylonia and Assyria, the chief enemies of Israel, has evidently here been used, by metonymy, for some identically or similarly sounding word descriptive of the great flood of water sent by the chief enemy of mankind.

The term 'four angels' refers to the world-wide character of the flood catastrophe. These 'four angels of the waters' are literarily related, and mythologically even identical, with the 'four angels of the land' of the sixth myth, Rev. vii. 1. The reference to their being 'bound' aptly describes the readiness of the gathered waters to flow off as soon as their gravitational taskmaster is no more.

The unchained waters of the mythical 'Great River Euphrates' oscillated, or swung, to and fro between the equator and the poles for a considerable time and caused much loss of life. Only those who had settled in highlands escaped. It is almost impossible to visualize the water-volume of the deluge, and its violence. As the writer of a relative passage in the Fourth Book of Ezra (4 Ezra ix. 16) tersely says: 'The flood is greater than a drop!'

The expression 'for an hour, and a day, and a month, and a year', in verse 15, ought to be rendered: for *the*—or, better still—*that* hour and day and month and year', that is, just at that identical time. It distinctly refers to a point in time, not to a period of time. So much may be gathered from the construction of the passage in the Greek text. Since there the—definite—article is used only once, before the word 'hour', the redactor evidently intended it to apply to the whole string of nouns which follow it, and not to any individual word. The stressing of the point of time at which the new scourge would sweep over the earth is in keeping with the passage, Enoch lxxxxii. 2, which states that definite 'Days are appointed for all things'.

After the deluge plague administered by the sixth angel there follows a theological harangue against the worshippers of the satellite (Rev. ix. 20–1). It is here omitted because it was certainly not part of the original report. We often find such moral tags in con-

nection with myths of world destruction; they insist that the fixity of the cosmic order is directly dependent upon the moral actions of men, and suggest that a change in behaviour would result in the cancellation of the punishment which is impending. But the cosmic powers slay blindly. To whichever god the poor wretches cried—he was powerless to save them if they were in an area which was doomed to suffer through fire or through water. They were wiped out. Only those few escaped upon whom luck smiled, and chance. But—as likely as not—they would attribute their salvation to their superior morals, or to the omnipotence of their god, or gods.

While, as with all myths in the Book of Revelation, also the material of the eighth myth consists of a compact part of the Apocalypse, i.e. chapters viii and ix, the concluding passage of this great report, telling of the havoc wrought by the seventh angel, is only found at the end of chapter xi. There Rev. xi. 15–19 forms part of the twelfth myth. Though logically the passage belongs to the eighth myth it is not out of place in the twelfth, as it there helps to conclude correctly the First Cycle of Myths. This arrangement is probably not due to the redactor; he seems to have left the material of his source in very much the same relative position as he found it. But as the redactor regarded the subject-matter of his book as a whole, and not as consisting of individual myths, he may have eliminated as redundant a reference to a seventh angel which originally formed the end of chapter ix.

THE NINTH MYTH

(Rev. ix. [1–2] 3–11, 16–19)

[(ix. 1) . . . *And I saw a star fall from heaven unto the earth* . . . (2) *And he opened the bottomless pit, and there arose a smoke out of the pit* . . .] (3) *And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.* (4) *And it was commanded them that they should not hurt the grass of the earth; neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.* (5) *And to them it was given that they should not kill them, but that they should be tormented* five months: *and their torment was as the torment of a scorpion, when he striketh a man* . . . (7) *And the shapes of the locusts were like unto horses prepared unto battle* . . . (8) *And*

they had hair as the hair of women, and their teeth were as the teeth of lions. (9) . . . *And the sound of their wings was as the sound of chariots of many horses running to battle.* (10) *And they had tails like scorpions, and there were stings in their tails, and their power was to hurt men* five months. (11) *And they had a king over them, which is the angel of the bottomless pit,* whose name in the Hebrew tongue is Abaddon [= Abyss], but in the Greek tongue hath his name Apollyon [= Utter Destruction; see note 37]. (16) *And the number of the army of the horsemen were two hundred thousand thousand* . . . (17) *And thus I saw the horses* in the vision, and them that sat on them, *having breastplates of fire, and jacinth, and brimstone.* (18) *And by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.* (19) *For their power is in their mouth and in their tails: for their tails were like unto serpents and had heads and with them they do hurt.*

In Rev. viii and ix there is found an intrusive passage, which is here presented as the ninth myth. It reports, in mythological language, various peculiar phenomena which were observed when a huge core fragment of the disintegrated satellite struck a magma reservoir in the terrestrial crust. As by that time the earth was already about to regain its spherical shape any such reservoirs must have been under considerable pressure. Once tapped the molten material must have shot forth, geyser-like, especially if it consisted of excessively fluid vitreous magma, similar to that now found in the Hawaiian volcanoes. The glowing magma spray solidified into small globules, or 'tears', or hairlike threads, comparable to 'Pele's Hair' of Mount Kilauea, Hawaii, clouds of which were carried far away by the fury of the terrific westerly gale. These tears or threads are also likened to 'serpents'. The rapid cooling of the lava caused considerable internal strains to develop in those vitreous lapilli and threads, and they burst into sharp-edged fragments and keen splinters, which scourged down in fearful showers. Perhaps the passage, Rev. 4b–5a, reports a fact, telling that sun-worshippers in a favourably situated district observed how a group of their opponents were badly lacerated by the sharp obsidian spicules and splinters which descended out of the hot sulphurous clouds emitted from a volcano.

This explanation of Rev. ix. 3–11 and 16–19 seems to bear the stamp of probability at least. The text, though partly twisted to give the impression that an invasion by an army of horsemen is meant, clearly and insistingly speaks of volcanic phenomena with which the fiery-red, smoky-brown, sulphurous-yellow, 'locusts' (ix. 17, 18) are intimately related. Real locusts are quite out of the question, for these cannot exist in a smoke-laden atmosphere, nor would they leave green things untouched, neither would they hurt certain men only. The word 'locust' must be taken as referring to the general *form* of the things described only; Greek ἀκρίδες means, literally, the 'pointed ones', or the 'keen ones'.[38] And this points easily to those thread-like, drop-like, tear-like fragments of volcanic glass and the splinters they burst into. Such splinters would not kill, they would only hurt; men would rather die by the 'fire, the smoke, and the brimstone': they would be asphyxiated by blasts of the volcanic gases, and by the mephitic smells generated by the quenching of glowing core material in the waters of the girdle-tide. In the Book of Enoch (lxvii), 'Noah' reports: 'I saw a great convulsion [of the earth] and a swelling of the waters. And when this took place there was produced a smell of sulphur and it was connected with the waters.'

I am of opinion that the expression 'two hundred thousand thousand [literally: twice ten thousand times ten thousand] horses'[39] is due to an obscurity in the text which the redactor of the Apocalypse laid under contribution. In almost all languages the word 'horse' is a synonym for 'speed'. English 'horse' means 'runner', as does Greek ἵππος and Latin *equus*; Hebrew *sus* (John's text was certainly Semitic, though not necessarily Hebrew) literally the 'swift one' means both a horse and a swallow. *Mur*, the root of μυρίος, uncountable, and μύριοι, 10,000, means 'to teem'. Hence it is very likely that what is really meant here is 'countless swiftly moving things'.

THE TENTH MYTH

(Rev. x. 1–7)

(x. 1) And I saw a(nother) mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was, as it were the sun, and his feet [= legs] as pillars of fire:

(2) . . . And he set his right foot upon the sea, and his left foot upon the earth, (3) and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. (4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, (6) And sware . . . that there should be time no longer. (7) But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished. . . .

The tenth myth must be regarded as an '*eidolon*', a rare, snapshot-like vision. It is as magnificent as it is unique. It is one of the most difficult of the hard places of the Apocalypse, and has remained closely 'sealed' not only to the redactor, but to all his commentators. From the cosmological angle the vision of the giant angel striding over land and sea becomes easily and interestingly resolved.

The sun, already on its afternoon downward path, is met by the satellite in the earliest stages of its disintegration, followed by its streamers or tails of wreckage, coming up from the west. Viewed from a high-lying part of the (northern) zone refuge the perspective foreshortening made the debris streamers appear like the legs of a powerful supernatural being, an 'angel', i.e. a messenger, a portent, communicating a definite piece of information. The 'nadiral' streamer looked like the right leg standing in the waters (of the girdle-tide), and the 'zenithal' one like the left leg resting upon the earth (of the refuge). The body of this fearsome apparition would be the satellite itself, whose disk, practically completely dark owing to its position relative to the sun, was nevertheless distinctly visible in the 'earthshine', that is the light reflected by the earth. The upper crescent still lighted by the sun might be interpreted as the arms, the somewhat obscured sun itself as the head or face.

This vision was seen at a rather early stage of the dissolution, when the first meteorological phenomena, the storms (3, 4a) just began to become evident. The portentous sign in the heavens was interpreted rightly: There was to be no more 'time', i.e. 'delay' (end of verse 6): the comparatively quiet and stable period im-

mediately before the breakdown cataclysm was at an end. A new period had started, in which utterly inexplicable actions on the part of the godhead were to happen (7). What the threat was could not be exactly said (4), but the heart of everyone quailed for fear of the impending disaster.[40]

The tenth myth is of interest to us also from another point of view. It reveals how the form of the actors mentioned in the myths was arrived at. The reporters took a fanciful, a magic, view of the things they saw; they did not describe them dispassionately and objectively, but dramatically and subjectively, likening them unto men and animals, and attributing to them anthropoid or theroid shape, on the ground of real or fancied slight resemblances. And it is just this fantastic form of the reports which powerfully took hold of man's imagination and thus allowed the tales to be easily transmitted over a chasm of time, several hundreds of thousands of years wide. An abstract formulation is soon forgotten; a picture, however, especially as powerful a picture as that of a dragon raging through the heavens, or a giant striding over land and sea, under the accompanying music of a pandemonium of thunderclaps, endures upon the retina of memory for ever, and is easily reproduced in the imagination of a listener. In this way many of the myths may have come done to us, nay, must have come down to us—for it is absolutely impossible that they are merely products of literary fancy.

THE ELEVENTH MYTH

(Rev. xi. 3–13)

(xi. 3) *And I will give power unto my two witnesses, and they shall prophesy . . . clothed in sackcloth.* (4) *These are the two olive-trees, and the two candlesticks standing before the God of the earth.* (5) And if any man will hurt them, *fire proceedeth out of their mouth, and devoureth their enemies:* and if any man will hurt them, he must in this manner be killed. (6) *These have the power to shut heaven that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues* as often as they will. (7) *And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them.* (8) *And their dead bodies shall lie in* the streets of the great city which is

spiritually [= figuratively] called *Sodom and Egypt, where also* our [literally: *their*] *Lord was crucified* [= *impaled*]. (9) And they of the people and kindreds and tongues and nations shall see their dead bodies . . . (10) *And they that dwell upon the earth* shall *rejoice* . . and make merry . . . *because these two* prophets *tormented them* that dwell on the earth. (11) And [literally: *But*] *after three days and an half the spirit of life from* [*their*] *God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.* (12) *And they heard a great voice from heaven saying, Come up hither. And they ascended up to heaven in a cloud;* and their enemies beheld them. (13) *And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted,* and gave glory to the God of heaven.

The eleventh myth is in an exceedingly corrupt state. Its original pictures have been transformed into an imagery which has hitherto defied any intelligent approach. Most commentators, baffled by its problems, have evaded its discussion and explanation, merely suggesting that the material may have been taken out of some unknown complex of myths relating to the Antichrist. It is believed by most critics that this myth is a piece of foreign matter gleaned by the redactor from a source unrelated, or only distantly related, with the other source, or sources, out of which he compiled the Apocalypse. Indeed, so much is provable both from the internal and from the external form of the passage. The external form of the myth, the wording, is different as to syntax and diction from the form of the preceding and the succeeding passages; and also the internal form, the imagery, is entirely unrelated to that of the surrounding subject-matter, and unique in its strangeness.

In attempting to tackle the bristling difficulties of the eleventh myth with the apparatus of our mythological school as supplied by Hoerbiger's cosmological theory, we must pay attention not only to the wording of the passage, but also, and even more, to its imagery. The (Greek) wording of the myth tells us of the struggle which the redactor had with the original, a struggle to which he was so unequal that even his grammar became strongly affected—unless, of course, he intentionally reproduced certain peculiarities of his original. We must infer that he had similar difficulties with

the picture, or pictures, described in his source-text. He had to render a highly mythologized description of strange happenings observed in a former world age, of which he knew nothing whatever, into the speech of his own time, and, besides, he felt himself called to impart some eschatological meaning to the result of his labours.

Judging from the general picture it presents the eleventh myth evidently describes volcanic and seismic phenomena. These became the more terrible the more the disintegration of the satellite progressed and its gravitational pull thus waned. The earth began to lose its oblate spheroidal form and to regain its natural spherical shape. This change of form caused earthquakes to start and magma to be squeezed up. The time described in the eleventh myth is that part of the disintegration period when the inner ice-debris ring had already come down, and with its exhaustion and end the rain, hail, and wind catastrophes had abated and ceased. Towards the end of the great storm-time also reddish, brownish loessy material, the mud and ooze deposits from the bottom of the satellite's shoreless frozen ocean, had come down. These phenomena are distinctly described in verse 6. The being 'clothed in sackcloth' of verse 3 probably refers to the smoke-charged atmosphere of the region in which the phenomena were observed.

The two 'witnesses' which are at the ready service of the 'God of the Earth', the personification of the chthonian powers, are two volcanoes whose coming into existence and destructive activity had been observed by the original transmitters of the report. This view is definitely supported by the passage in verse 5, which evidently refers to violent eruptions. Moreover, it is helped by the Greek word rendered 'candlestick', literally a cresset, that is, a vessel for holding burning pitch. And it is stressed by the description of the smoke-clouds ascending out of their craters as 'olive-trees'—the dust-laden volcanic vapours ejected by Mount Vesuvius are popularly addressed as 'pine', or 'cauliflower'. The word 'witness' (μάρτυς in the Greek) has been given the sense of 'blood-witness, martyr'. The real meaning, however, is the root-sense of the word *mar*tyr: i.e. one who has me*mor*y of a thing; and the root also describes 'me*mor*able things', or things to be anxious about, causing care or *mour*ning.

We must remember that upon the earth the breakdown of the

satellite was also a time of struggle between fire and water, Pyriphlegeton and Okeanos, the greatest pair of inimical and opposed powers conceivable. The passage in verse 5, of the fiery lava-flows 'devouring their enemies', is extremely graphic. Pressure locally decreasing for a while, the area having attained temporal stability, the eruptions cease, and then the waters of the spreading abysmal girdle-tide, the 'beast ascending out of the bottomless pit', are able to gain over the volcanoes (7). Their 'dead bodies' (literally: fallen, or corrupted mass) now lie in 'Sodom'—traditionally a 'locality destroyed by fire and brimstone, a burnt-out place'—and in 'Egypt', Αἴγυπτος, which word has certainly nothing at all to do with the Nile-land, but whose operative root should rather be compared with the Greek word ἀίσσω, move turbulently, and evidently means 'a watery chaos' (cf. also αἴγες, high flood, and αἰγίς, windstorm). The 'Lord' of the 'prophets' (the literal meaning of the word 'prophet' is 'interpreter of a god's will') has been 'crucified', literally 'impaled', and thus, unable to move, is innocuous (verses 8 and 10).[41]

The eleventh myth finds a near parallel in the myth of Talos, the 'guardian' of Crete, told in the Tales of the Argonauts (cf. *Moons, Myths, and Man*, pp. 323–4), who heated himself red-hot when he perceived strangers approaching the island, hurled rocks at them, and, if that did not frighten them away, ran towards them and clasped them in his fiery arms.

Verses 11–13 tell of a re-awakening of the volcanic and seismic activity, which is to be expected, as the earth continuously strives to regain its sphericity. Only temporary short-lived spells of comparative stability may be attained by relatively small areas of the globe. These quiescent intervals must be followed by exceedingly violent paroxysmal periods of eruption and earthquake. This fact is described in the concluding verses of the eleventh myth with a most remarkable faithfulness.

THE TWELFTH MYTH

(Rev. xi. 15–19)

(xi. 15) *And the seventh angel sounded; and there were great* voices [*sounds*] *in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord*, and of his Christ [an amplifica-

tion of the redactor's due to his misunderstanding the actual meaning of the statement]. (16) *And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God,* (17) *Saying, We give thee thanks,* O Lord Almighty, which art, and wast, and art to come, *because thou hast taken to thee thy great power, and hast* reigned [*prevailed*]. (18) *And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants . . . and shouldst destroy them that destroy the earth.* (19) *And the temple of God was opened in heaven . . . and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The eleven preceding myths formed the links of a chain telling the tale of the cataclysm of the former satellite from its beginning to a phase very near its end. The great catastrophe has been described phase by phase, with hardly any interruption or displacement worth mentioning. We now expect a report of the last throes of the cataclysm, caused by the descent, chiefly, of the outer, 'nadiral', ice-block ring, and finally a notice of the paradisial time of rest and recuperation which eventually followed, when the great cosmic drama was over.

Though the twelfth myth is in a somewhat disconnected state we really find a description of, or, rather, an allusion to, the final terrors of the cataclysm, those announced by the seventh, and hence last, angel (15a). The reference to the 'angry nations', literally the 'unbelievers' (18a), points to the terrific battles for places safe from deluge and cosmic bombardment, which were fought between those who believed in the God of verse 17, and those who did not.

Verses 17b and 18c contain a much toned-down, practically obliterated reference or allusion to a 'dragon fight motif' of the type which, for instance, still rings in clear accents in the Book of Isaiah (li. 9): 'Put on strength, O arm of the Lord . . . as in the ancient days . . . Art thou not it that hath cut Rahab, and wounded the dragon?' Or Isa. xxvii. 1: 'In that day the Lord . . . shall slay the dragon that is in the sea.'

The scanty reference to the 'day of wrath, and death, and doom' in verse 18, as well as the passage in verse 15 about 'the world having become the Lord's', allude to the murderous bombardment

with core material, the dangers of the deluge, and the volcanic paroxysms, while the last words of this myth mention the terrific hailstorms with which the cataclysm closed (19c), the howling winds and other meteorological disturbances (15b, 19c), and the earthquakes which still writhed our planet for a considerable time after the end of the great cosmic catastrophe.

The fact that this First Cycle of myths makes the cataclysm begin (viii. 7) and end (xi. 19c) with falls of hail-blocks is both an evidence of the exceedingly exact observation of the original reporters and of the probability of the interpretation offered by the mythological school basing upon Hoerbiger's cosmological theory of the breakdown of satellites.

Finally we also find hints at the coming of the new paradisial peaceful asatellitic aeon in the second part of verse 15: the interpretation of this millennium in terms of Christian chiliasm is the redactor's, of course, and his is probably also the motif of the judgment of the sinners and the reward of the just contained in verse 18b.

However, the twelfth myth also contains material which is incompatible with what we would expect in the closing chapter of a chain of myths. It contains material which rather ought to stand at the beginning of a series of reports of the great cataclysm.

Indeed, it does. For now another cycle of reports of the great cosmic catastrophe starts—but the end of the First Cycle and the beginning of the Second have been dovetailed into one another. For the Apocalypse contains two different, and slightly differing, tales of the breakdown of the former satellite of our earth. Either is well rounded off and progresses in accordance with the stages demanded by the teachings of Hoerbiger's theory regarding the end of satellites. But just at the point where the two cycles meet, at the end of chapter xi of the Book of Revelation, things have got somewhat mixed up. The redactor, wishing to make one connected story out of his materials, tied and twisted them together there.

This second element of the twelfth myth, which strictly speaking already belongs to the Second Cycle of myths, shortly tells of the beginning of the disintegration of the satellite: the familiar movement of the surface features toward the centre (16), the 'opening of the temple in heaven' (first half of verse 19), and the descent of the blocks of the satellite's glaciosphere, the inner hail-body ring,

causing terrible meteorological disturbances, shrieking hurricanes, thunderstorms, and great hail (second part of verse 19). The lessening pull of the satellite also caused earthquakes to start. The second part of verse 19, therefore, does double duty, as the end of the First Cycle, and as the beginning of the Second Cycle, of apocalyptic myths.

This element of the twelfth myth ought to be compared with the relative passages in the second myth, Rev. iv. 1; the third myth, Rev. iv. 10 and v. 8; the fifth myth, Rev. vi. 12; and the eighth myth, Rev. viii. 7a.

THE THIRTEENTH MYTH

(Rev. xii. 1–2)

(xii. 1) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (2) And she being with child cried, travailing in birth, and pained to be delivered.

This fragment of a myth evidently refers to a stage before the beginning of the breakdown, and, for want of a better place, has been put here by the redactor, into the neutral space between the end of the First Cycle of myths, and the beginning of the second. This '*eidolon*', or 'graphic snapshot', calls the satellite a 'woman', a reference which ought to be compared with the Babylonian female chaos monster Tiāmat, or with Apepi, her Egyptian counterpart. The mythological 'woman' of this myth has nothing whatever to do with the 'woman' of the fourteenth and the fifteenth myths; but must be regarded as a 'vision', a cosmic spectacle of the nature of the one described in the tenth myth (Rev. x. 1–7). The expression 'clothed with the sun' may refer to the mantle of corona-rays which envelops the moon at a total solar eclipse. The description, 'the woman had the moon under her feet', may mean that a sickle-shaped lower segment of the dark body of the satellite was rather brightly illumined by the light reflected by the earth, the word 'moon' usually meaning the characteristic crescent phase. The 'crown of twelve stars' may refer to a certain number of stars appearing near the 'head' part of the satellite during the eclipse, or, of course, they may be surface features, craters, which were shining in the light reflected by the earth. 'Twelve' is a 'magical'

numeral here; it is really indefinite and does not express the quantity of 'a dozen'. The reference to the 'pregnancy' of the 'woman' must be taken to refer partly to the great happenings with which the age was big, and partly directly to Tiāmat and Apepi, who also gave birth to 'offspring' (the debris) before they started upon their work of destruction.[42] Partly, however, verse 2 refers to the fifteenth myth, with whose opening sentence the redactor has entangled it.

The Second Cycle of Myths

THE FOURTEENTH MYTH

(Rev. xii. 3–4, 7–17)

(xii. 3) *And there appeared* another [= *a*] *wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.* (4) *And his tail drew the third part of the stars of heaven, and did cast them to the earth . . .* (7) *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,* (8) *And prevailed not; neither was their place any more found in heaven.* (9) *And the great dragon was cast out, that old Serpent,* [*also*] *called the Devil, and Satan,* which deceiveth the whole world [a gloss]; *he was cast out into the earth, and his angels were cast out with him.* (10) *And I heard a loud voice saying in heaven, Now is come salvation,* and strength, *and the kingdom of our God,* and the power of his Christ [an editorial amplification]: *for the* accuser [= *misleader*] *of our brethren is cast down, which* accused [= *misled*] *them before our God day and night.* (11) *And they* [Michael and his angels] *overcame him* [the dragon] *by the blood* of the lamb, and by the word of their testimony: and they loved not their lives unto the death. (12) *Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth he has but a short time.* (13) *And when the dragon saw that he was cast unto the earth, he persecuted the woman . . .* (14) *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is* nourished [*preserved*] for a time, and times, and half a time, *from the face of the serpent.* (15) *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.* (16) And [*But*] *the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.* (17) *And the dragon was wroth with the woman and went to make war with the remnant of her seed. . . .*

Most commentators of the Book of Revelation remark upon the great break which is evident at the end of the eleventh chapter of

the Apocalypse, and seem to have been thoroughly puzzled by it. There is not only a *caesura* in the flow of the story which is told: there is also a complete change in the style of the presentation of what follows. This reflection, and the fact that from cosmological considerations the story told in the preceding chapters has been brought to a natural close, allows us to address the myths now following as belonging to a distinct Second Cycle. These myths of the Second Cycle are, in many respects, parallels to those of the First Cycle; but, on the other hand, they show a certain significant individuality and independence. It is as if the pictures now presented, though evidently of the same subjects as those shown before, were taken from a slightly different angle, and described with a different end in view. The 'stereoscopic' effect thus produced is helpful in many ways.

The myths of the First Cycle were rather cool and considered in their diction, used comparatively clear and readily interpretable pictures, and took, on the whole, few flights into the region of 'mythology', popularly called so, that is, into the realm of marvels, miracles, and monsters. The myths of the Second Cycle, on the other hand, are very colourful in their wording, and make full use of all the paraphernalia of mythology. The magnificent opening (Rev. xii. 3–4) already strikes the dominant note which is sustained all through the Second Cycle. Yet this extravagance of expression and boldness of depiction does not impair the content of truth and the exactitude of observation of the myths which follow. Approached with the tackle, and viewed in the light, of the new school of mythology which is based upon Hoerbiger's teachings, the dazzling myths of the Second Cycle become trite statements of facts, and are revealed as reports of eye-witnesses.

The fourteenth myth is strongly proleptic. The Second Cycle of myths does not start, as it ought to, with a description of the beginning of the disintegration of the satellite. This earliest stage is actually the subject of the sixteenth myth. The abrupt beginning of the Second Cycle is certainly not original, but obviously due to an intentional, or unintentional, act of the redactor's. If intentional, it may be because he wanted to start the second movement of his symphony of the world-end with a dramatic fortissimo; if unintentional—I tend to that view—the slight muddle in the sequence of events which is evident at the end of the First, and the beginning of

the Second, Cycle of myths may give us a good idea of the struggle the redactor had with his difficult material, and with the problem of joining what follows on to, and dovetailing it into, what preceded (cf. the twelfth myth). Be it as it may—the fourteenth myth plunges us straight into the matter and presents us with an epitome of the cataclysm of the satellite, from a stage soon after the beginning of the disintegration to the end of the great catastrophe by a universal flood. The dying satellite is addressed as a dragon, a term which occurs not only in a very great number of similar myths,[43] but is also apposite and obvious. For the sickle-phase of the satellite, open in front or behind, as the position of the sun determined it, and followed by dense streams of debris, could easily be likened to, and addressed as, a cosmic monster careering through heaven. The craters with which the 'head' of the ominous thing was covered were interpreted: as 'eyes' or 'crowns' if the lighting effects revealed them as rings; or as 'horns', if the craters were situated near the terminator and were only half, or partly, illuminated. It was these 'eyes' which, indeed, gave the 'dragon' its name: the 'staring one' (δράκων, from δέρκεσθαι, to gaze intently, to penetrate, or fix, with looks). The darker or lighter patches which the surface of the satellite certainly also showed, patches similar to the *maria* and the plateaux of our present moon, were addressed as individual 'heads' of the 'dragon' or 'serpent'. The red colour of the portentous being, which is insisted on in the present myth, refers to that stage in the disintegration at which the satellite's glaciosphere has already been almost completely ripped off and the reddish oxidized, or hydroxidized, crust of its metallo-mineral body has come into view (verse 3).

The debris of the dying satellite, at first ice-blocks, and later fragments of metallo-mineral material, is addressed as the 'tail' of the dragon, as long as it follows the satellite closely and is dense enough to have a uniform appearance. The more the fragments approached the earth's surface in their spirally decreasing orbits the more easily the eye of an observer could distinguish individual blocks. Shining in reflected sunlight these blocks appeared at night as streams of stars, that is, shooting-stars. It looked, indeed, as if the 'dragon', with the tremendous sweeping of its tail, had disorbed the 'third part', i.e. a considerable number, of the stars which spangle the vault of heaven, and cast them down on the

earth. The picture here painted is both powerful and graphic (verse 4). (Cf. also note 2.)

The cosmic monster which the fourteenth myth introduces may not carry on its work of devastation with impunity: it finds a challenger (7). This is a feature of many similar myths from all parts of the earth (cf. also note 78). As is only to be expected, the monster is always vanquished: the bright Hero of Light destroys the Child of Ancient Night (8).[44]

Verse 9 describes the descent of cosmic material, 'the dragon and his host', in terrific cascades. The 'Dragon', or 'Old [= primeval] Serpent', the heavenly phenomenon, is now addressed as 'Devil', literally the 'thrower, hurler, or flinger', the personification of the bombardment with cosmic missiles, or as 'Satan', literally the 'Stinker', because of the poisoning of the air with the stench of sulphur and other constituents of the descending satellitic material, and because of the evil-smelling gases, chiefly sulphide of hydrogen, which became generated when the heated, or glowing, core-material became quenched in the spreading waters of the great girdle-tide.

We meet the 'Red Dragon' which descended upon the earth in quite a number of reports. Babylonian mythology calls this cosmic monster, *mushrushū tāmtim*,[45] the 'red-gleaming [or: angry-red] serpent', and says that it had two notable 'horns'. In the Bundahish (= 'Primeval Creation'), the Sacred Book of the Parsees, we are told: 'He [the Evil One] stood upon one-third of the inside of the sky, and sprang like a serpent out of the sky down to the earth.'

For the 'dwellers in heaven' the happy end has come about with the vanquishing of the cosmic dragon, or, cosmologically speaking, with the descent of the last core-blocks. Who were these 'dwellers in heaven'? They must not be confused with 'Michael and his host', the 'Anti-Dragon', or Hero, who is introduced for literary and mythological reasons: For once these dragon-fighters have done their duty they quietly drop out of the story. The term 'dwellers in heaven' is used in distinct opposition to the term 'inhabiters of the earth'. The latter are the inhabitants of the lowlands of the zone refuges, who are now in danger from the waters of the spreading girdle-tide, a danger from which those who had settled in the mountains, those very 'dwellers in heaven', were practically exempt. Ancient belief did not originally favour the

later notion that the gods lived in vacuous cosmic space. The Ouraniones of the Greeks dwelt on Olympus, the gods of the Indians lived on Mount Meru, Yahweh of the Jews revealed himself on sacred Sinai and was present in other high places. For the early gods and goddesses were not moral abstractions, but men and women of flesh and blood.

Verses 10–12 tell of the further developments of the cataclysm from the standpoint of the mountain dwellers. Verses 13–17, on the other hand, contain the experiences of the settlers in such districts as were submerged by the spreading girdle-tide. For as long as the material of the satellite swung round our planet in the shape of a loose ring its gravitation still held in check the bulk of the waters which had been piled up in the tropical belt. With the exhaustion of this ring of debris through its descent upon the earth the waters of the girdle-tide began to spread, and submerged vast areas of land. The waves of this flood were reddish-brown, owing to the earthy material with which they were charged. Verse 11, therefore, speaks of a blood-flood, a statement whose actuality is supported by a great number of similar myths from all parts of the earth. The dragon, now the personification of the girdle-tide—like Jörmungandr, the earth-spanning Midgarth-Serpent—'persecutes' mankind (13).[46] The human race has here been personified by a 'woman', a fact which is borne out by verse 17. The confusion of the 'woman' of the fourteenth myth with the absolutely different heroine of the fifteenth myth (and the satellitic personification of the thirteenth myth) may be due to some obscurity in the redactor's source, or it may be the result of his inclination to dovetail material together which was originally only loosely related. As soon as the danger from the incipient tidal catastrophe was realized a general 'flight' to high-lying places began, those who were able to get along more quickly achieving salvation (14).[47] Verse 15 contains exceedingly graphic descriptions of the rising flood and the endeavours of men to escape being swallowed up by the waters. Here ancient myth rings forth in undimmed tones.[48] Verse 16 tells of clefts and chasms opening owing to the earth's returning to a more spherical shape; many myths tell of such cracks and holes into which waters of the rising flood poured. The earth is here correctly featured as the opponent of the Dragon-Satellite, and the waters which are under its sway. The watery chaos at that time must have been utterly in-

describable, especially as the flowing-off of the girdle-tide and the return of the globe to a more spherical shape must have taken place within a relatively rather short spell of time. This is stressed at the end of verse 12, and iterated in the statement about the dragon's 'wrath' in verse 17, which made it do quick and thorough work. The expression 'the remnant of her seed' does not mean 'her other children', but, as is confirmed in verses 12 ff., 'the others of her kind', i.e. mankind in general—or, rather, the survivors of the previous catastrophic happenings.

The fourteenth myth is a document of rare value, as it contains a report which certainly is independent from other parallel ones in the Book of Revelation. We can only feel grateful to the collector and redactor of the book for having saved it from oblivion, and for having transmitted it to us so faithfully.

THE FIFTEENTH MYTH

(Rev. xii. 1–2, 4–6, 13–14)

(xii. 1) And there appeared . . . a woman . . . (2) And she being with child cried, travailing in birth, and pained to be delivered. (4) . . . And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. (5) And she brought forth a man child, who was to rule all the nations with a rod of iron: and her child was caught up unto God, and to his throne. (14) And to the woman were given two wings of a great eagle [i.e. the power to escape effectively] that she might fly into the wilderness, into her place where she is nourished [preserved] . . . from the face of the serpent. (6) And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there . . . (13) And . . . the dragon . . . persecuted the woman which had brought forth the man child.

The twelfth chapter of the Book of Revelation consists of three different matters. Two of them, myths thirteen and fourteen, are readily separable. Interspersed, however, we find mythological material unconnected with the thirteenth myth, and only indirectly with the fourteenth. This material has here been collected into the fifteenth myth.

This *eidolon*-like 'myth in a myth' tells us of the experiences of

one of the female refugees from the lower-lying areas which were set under water by the spreading girdle-tide. While the tribe was hard set to by the fiery and watery chaos (4) and death was reaping a rich harvest—a memorable and hopeful thing happened: a child was born. In the confusion of the flight the mother was separated from her offspring. The precious newly-born, whose sex is doubly stressed in the Greek text (υἱόν, ἄρσεν—a son, a male child), was taken to the heights (5c) where he was absolutely safe. The mother, however, was forced to flee from one foundering refuge to another (14, 6, and 13). A child born under such circumstances was bound to be destined for a great future (5b).

Reports of this kind are frequently met with in the mythology of the world, but it is unique in the Bible, having no parallel either in the canonical or in the apocryphal texts.[49] But the redactor of the Book of Revelation probably included the myth in his compilation because he believed that the passage about the son born to the woman at a time of great tribulation was a reference to Christ; hence also the gloss-like remark about world-government in verse 5b. If the report about the unknown fatherless child of the nameless refugee really had any theological meaning, then this 'Son of God' would himself undertake the conquest of the dragon, and not Michael, who was, after all, only a subaltern commander of hosts. That our surmise is not improbable is also borne out by the fact that the child, who is introduced with such mysterious importance, is dropped again at once and never mentioned or alluded to again anywhere in the succeeding myths. Unless the material of the fifteenth myth is viewed as a not very needfully introduced echo of an all-but-lost tradition of what happened to a pregnant woman at the time of the great cataclysm, it remains a passage crowded with the most puzzling enigmas, questions, and problems, which absolutely and utterly defy explanation.

THE SIXTEENTH MYTH

(Rev. xiii. 1–10)

(xiii. 1) *And I stood upon the sand of the sea, and I saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.* (2) *And the beast which I saw was like unto a leopard, and his feet were as the*

feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. (3) *And I saw one of his heads as it were wounded to death; and his deathly wound was healed: and all the world wondered after the beast.* (4) *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying,* [epic apostrophe:] *Who is like unto the beast? Who is able to make war with him?* (5) *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.* (6) *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.* (7) *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.* (8) *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain* from [= *at*] *the foundation of the earth.* (9) If any man have an ear, let him hear. (10) *He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.* Here is the patience and the faith of the saints.

The colourful and detailed description characteristic of the Second Cycle of myths, which began with the fourteenth myth, is continued in the sixteenth. The former gave a general survey of happenings in heaven and upon earth: the present myth, and the succeeding ones, now work out the one or other aspect in greater detail.

The word 'sea' occurs twice in the opening sentence of the sixteenth myth, but the repetition is probably not due to clumsy writing. Either of the two words has a meaning of its own. The first word 'sea' comes from the original reporter of the myth, and intimates the geographical position of the point where he made his observations: the shore districts of the girdle-tide. The second word 'sea', on the other hand, is an expression of the redactor's, who, following the colloquial usage of his time, employs it to denote the cardinal point 'west', i.e. the direction in which the sea for inhabitants of Palestine and Asia Minor lay. If this surmise is correct, the first verse contains an important pointer to conditions at the end of the aeon of the former satellite and gives a stamp of veracity to the preceding and succeeding mythological reports. For after its

'stationary period'—that is, the time when the satellite revolved round the earth as quickly as our planet rotated—the former companion rose in the west and set in the east. Our interpretation is borne out by the rather close resemblance of many elements of the sixteenth myth with elements of the myths contained in the Book of Daniel, especially in chapters vii and viii.

The 'many-headed, multiple-crowned, profusely-horned "beast" which rose out of the sea',[50] and had the 'power', 'seat' (i.e. place), and 'authority' (i.e. all-pervading influence) of the slightly differently pictured, but mythologically identical, 'dragon' of the fourteenth myth, describes a very early stage of development in the disruption of the satellite. Hence the sixteenth myth is actually out of place and really ought to stand before the fourteenth, at (or: *as*) the beginning of the Second Cycle of myths.

The description of the 'beast', especially the significant statement that the 'crowns' were situated *on* the 'horns', refers in the familiar way to the crater-covered surface, and the craterlet-strewn surface features, of the satellite. The 'name of blasphemy' of verse 1 refers, literally, to the 'menacing expression' on the face of this cosmic body. Verse 2 stresses once more its 'spotted, massive, dangerous' appearance, by mentioning various animals of characteristic aspect or behaviour. Verse 3 reports changes on the satellite's surface: 'wounds', that is: cracks, and destructions of details, occur, but are 'healed' again. The terrestrial gravitation is already strong enough to rive the glaciosphere into slabs and to pull these apart, but the satellite is not near enough yet for the actual disintegration to start. The eventual breakdown itself is not described in the sixteenth myth, but distinctly referred to. The period of 'forty-two months', which we also meet elsewhere in the Book of Revelation, certainly refers to the duration of the breakdown cataclysm, but we are unable to gauge the real length of this 'mythological' spell of time. Three and a half years would be much too long a time for the bombardment with cosmic material and the immediate diluvial and seismic consequences caused by the end of the satellite.

Though the breakdown is not directly mentioned, it is indirectly alluded to in the remaining verses of this myth. The 'gods', dwellers in high places, in makeshift abodes, and the 'saints', refugees of 'all kindreds, tongues, and nations', are killed in the

cataclysm, or at least threatened by death (6, 7). Verse 8 contains the familiar statement that men began to worship the 'beast' to find favour with it. In the same verse the redactor has certainly perverted the sense of the word 'lamb'. He wants to make out that only those 'that dwell upon the earth', the opponents of the 'heaven dwellers' of the preceding verses, worshipped the 'beast', and that the chance survivors of the great cataclysm got safely over into the New Age because their names were 'written in the book of life of the lamb'. But the 'lamb' and the 'beast' are synonyms, as also Rev. xiii. 11 (of the seventeenth myth) stresses. The 'lamb' (or 'ram') 'slain at the foundation of the world' is a reference to a widespread creation-myth whose best-known example is probably the tale of the flaying of Tiāmat.[51] Verses 9 and 10 tell that the hard-pressed 'saints', or men of that time, knew that the break-down brought not only death to most who lived upon the earth, but that eventually also the cosmic killer would be killed, and that the waster would waste itself.

THE SEVENTEENTH MYTH

(Rev. xiii. 11–18; xiv. 6–7)

(xiii: 11) *And I beheld another beast come out of the earth; and he had two horns like a lamb, and he spoke* [but see note 52] *as a dragon.* (12) *And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.* (13) *And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men,* (14) *And deceiveth them that dwell on the earth by means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.* (15) *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* (16) *And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead:* (17) *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.* (18) *Here is wisdom. Let him that hath understanding count the number of the*

beast: for it is the number of a man; and his number is Six hundred threescore and six. (xiv. 6) *And I saw another angel fly in the midst of heaven, . . .* (7) *Saying with a loud voice . . . the hour of judgment is come . . . worship him that made heaven, and earth, and the sea, and the fountains of waters.* (Verse 8 contains foreign material which belongs to the Atlantis myth, cf. p. 132.)

The seventeenth myth consists of three sections, xiii. 11–14, xiii. 14–18, and xiv. 6–7. The first section is partly only another version of the sixteenth myth, told from a somewhat different standpoint, while partly it refers to later developments. The 'first beast whose deadly wound was healed' refers to the aspect of the satellite when gaps and cracks appeared on its surface through the loosening and disrupting influence of the terrestrial gravitation. They had come into prominent view in the centre of the satellite, but had disappeared again when the loosening of the glaciosphere progressed and the slabs and floes became more tightly packed again under the terrestrial pull. The 'second [or: other] beast' is the name given to the satellite after its disintegration had started, as verse 13 distinctly stresses.[53] It appears to be in the nature of the mythological system employed in the Second Cycle of myths to personify individually each new phase or aspect of the disintegration.

Among the 'beast worshippers' of the sixteenth myth a new sect appears now, the 'worshippers of the second beast'. The second part of the seventeenth myth, verses 14–18, tells of the strict organization of these earth-dwellers. Unfortunately this second section is in an exceedingly corrupt state. The redactor has intertwined 'modern' political matters with the ancient mythological report. It is believed that he referred to the Roman Emperor Nero —but the problem whether this is indeed so or not, is of no importance whatever, except, perhaps, that it may help to establish the date when (this part of) the Book of Revelation was redacted. If we recognize the fact that this is a political excursion, it becomes innocuous, and we are put into a position to smoothe the wrenched passages out again.

The disintegration of the satellite caused the waters of the great girdle-tide to spread. The shore-dwellers of the (northern) zone refuge thereupon began to move into safer territories—and soon

came into conflict with inland tribes, especially with such as lived in elevated regions. The mercilessly advancing waters made the shore-dwellers press forward ruthlessly. They organized themselves into armies for the conquest of safe places.

It appears from many myths of mankind, and from certain traits in the various religious systems of the world, that two heavenly bodies were pre-eminently the object of worship: the sun and the moon. At that remote time of which the myths collected into the Book of Revelation tell, the sun and the satellite were worshipped. These cosmic bodies were violent opponents: the sun rose in the east, the satellite in the west; the former was kind and beneficent, the latter menacing and terrible; the one ruled the warm and the dry, the other the cold and the wet; and so on. It appears that the shore-dwellers were worshippers of the satellite, while the inland tribes prayed to the sun. That which one fears most one worships, hoping that it will spare and favour one. That which is agreeable one may also worship—but mostly one takes it for granted.

Now thalassic—that is: sea-fostered—civilizations have at all times been more advanced than mesogeic—that is: inland-born—ones, for the sea not only unites and makes people alert and inventive, but it gives also plenty of easily gained food; mountains and valleys, on the other hand, tend to separate, and make life stagnate, and a subsistence is much harder to win there. Hence we may suppose that the fugitive shore-dwellers were a well-organized and formidable host.

Moreover, the will to live makes man an imperialist, and would also weld weak individuals or tribes into an irresistible nation. The powerful organization of the shore-dwelling peoples was military (xiii. 4), religious (8), and economic (17).

In the general upset caused by the invasion and the taking into possession of a country it is necessary to recognize distinctly friend and foe. The seventeenth myth tells us that the 'earth-dwellers', or 'beast-worshippers' painted or tattooed a certain symbol upon their sword-arms, or upon their foreheads.

The redactor interprets this symbol as the 'number', or numeral, 'six hundred and sixty-six'.

The fact of a symbol being used as a distinctive feature of those belonging together points not only to a high degree of civilization, but reveals also a great capacity for abstraction. For a 'symbol',

to be efficacious, must be in a certain relation with that which it stands for. The word 'symbol' means something that corresponds to something else, and may be compared with it, something that unites, something that is of the nature of an agreement or a treaty.

The form of the symbol of unity adopted by the 'beast-worshippers' was probably traditionally handed down through the ages, and a drawing of it may have been actually seen by the redactor of the Book of Revelation. To be handed down over a vast chasm of time the symbol must have been simple, expressive, and impressive. The redactor (or the writer of his source-book) was unable to decipher it, or to grasp its fundamental meaning; that is why he follows the method he also employed with the interpretation of the satellite's surface features, and merely describes what it appeared to him like. He says that it resembled the 'number six hundred and sixty-six'—but with the proviso, expressed at the beginning of verse 18, that men of superior wisdom or understanding might arrive at another interpretation.

What was the actual χάραγμα which the redactor had seen painted in his source-book?

Investigators of the Book of Revelation have allowed themselves to be led astray by the absolutely unimportant aside, or private tentative interpretation, of the redactor's, that the 'number six hundred and sixty-six' was really the 'number of a man'.

Such numerical cryptonyms (*gematria*) had indeed once been the fashion among those professing occult lore in the Orient.[54] In the Hebrew and the Greek (and partly also in the Latin) alphabets the letters had not only an alphabetical but also a numerical value. Any word or name, its letters regarded as numerals and added together, could therefore also be expressed as a number, 'numeralized'. Such a 'number' could be 'literalized' again—though, of course, not by any means so readily[55]—either into the original name, or into another 'isopseph', that is, a word, or group of words, which amounted to the same total. In our present case, then, it remained only to spell out (ψηφίζειν) a name the numerical value of whose letters would add up to 666. Thus a considerable number of names would be arrived at, from which the right one need only be picked.

Numerous very interesting attempts at the solution of the num-

ber-riddle have been advanced, the most striking of which we shall shortly mention here.

By transliterating the Greek words, Νερών Καῖσαρ, into Hebrew letters, נרון קסר, and counting up their numerical value, we get the sum of 666. This, it has been concluded, is a very likely guess, since the 'beast' equals the 'Antichrist', and Nero was a decided anti-Christian. But the solution is entirely unconvincing and unsatisfactory, since, at best, it only explains an aside of the redactor's, and not the ancient symbol itself. Besides, there is no unanimity as to the correctness of this solution. As a few early manuscripts of the Book of Revelation give the 'number' of the 'beast' as 616 some scholars have advanced the theory that the Roman Emperor Caligula is meant, and transliterate the isopseph as Γάϊος Καῖσαρ. On the other hand, the number 616 is also obtained if the final letter of נרון is left out.

The fatal weakness of this interpretation is that the *Latin* apellation of *Nero Caesar* must be translated into *Greek* (Καῖσαρ is only a 'made' word) and transliterated into *Hebrew* characters.[56] Even if we were prepared not to let this weakness trouble us, there remains another objection which is not so easy to wave aside: 'Nero' would be the *only person* who is mentioned by 'name' in the Book of Revelation, even though in so cryptographic a manner. It would be a peculiar time-bound reference in a book which is timeless.

A very significant word is mentioned by early commentators of the Apocalypse. Irenaeus suggests that the Greek word Τειτάν is meant, whose letters, numerically interpreted, also add up to 666. The literal meaning of 'Titan' is 'firebrand', which would be a very good 'name' for a fiery dragon or a 'beast', which 'maketh fire to come down from heaven in the sight of men'.[57] Besides, the Titans of Greek mythology are personifications of the actors in the breakdown cataclysm of the satellite. A most entrancing trait of this interpretation is that the word Titan, a cosmic destroyer, is alliteratively strongly suggestive of the name of the Emperor Titus (A.D.79–81), the destroyer of Jerusalem.

But all this cryptonymous arithmetic leads nowhere—unless it definitely leads astray. The 'beast' has, for instance, been equated with the Church of Rome, because the word Λατεῖνος can be made to add up to 666. In fact, all this ingenious guessing only

draws our attention from that most important statement: that the 'number' which was tattooed[58] or stamped upon the foreheads and sword-arms of the adherents of a certain very powerful and exclusive politico-economico-religious organization was '666', that is, a trigram consisting of three 'sixes', or of three symbols which looked so similar to 'sixes' that they might be mistaken for them by the untrained eye, or had to be 'likened to' them (as the frequent expression in similar cases of bewildered helplessness in the Apocalypse is) to give the reader an idea of their form without resort to a diagram, which would have been a novel thing in a 'Christian' sacred book. Alternatively, the 'number' described need not consist at all of three individual symbols of the same shape, but might be only one tripartite symbol.

Here we want to moot the theory that the symbol of unity in need adopted by the 'beast-worshippers' who stood in danger from the water-spewing dragon, was the wave-symbol: ≋ or ≋. This seems to be one of the most ancient symbols devised by man and may well have been already in use at the remote time of which our myth tells, to denote the great flood, or deluge, i.e. the girdle-tide caused, and eventually released, by the satellite; probably it denoted the satellite itself, too. The wave-symbol is found in many parts of the world, and everywhere its meaning is 'great waters'. A cognate form of it, the 'trident', is as universal. The trident-like ritual-marks which Brahmans (who call themselves the 'safe ones', or the 'reborn ones') paint on their foreheads with sandalwood paste, are direct, though forgotten, derivatives of the water-symbol. What one is afraid of one worships; him whom one dreads one tries to propitiate by calling oneself his liege subject. This was probably the reason why the 'beast-worshippers' painted the symbol of the beast, the ruler over the waters, upon their bodies. It gave them the assurance that now they were safe from danger, and it also gave them union in their cause against the inland-dwellers.

A layman, or a popularizing scientist who endeavours to make his audience understand his point by likening unfamiliar things to familiar ones, would interpret the three wave-lines of the water, or satellite, symbol, as three of the Hebrew wave-like letters, ו, *vav*, whose numerical value was '6'; or as three Greek wave-like letters, ϛ, *stigma* (non-alphabetical), which also denotes the numeral '6'.

666—A Symbol of the Great Flood

Our interpretation of the 'number-name of a man', '666', as three wave-lines is by no means far-fetched or forced; indeed, it is supported by the fact that in Semitic gematria, or mystic number-lore, the letter-numeral, ו, *vav*, 6, denoted 'man',[59] while its triple-form, or highest potency, וּוּ, '666', meant 'super-man', 'master-man', 'anti-man', 'Satan' (in Christian times also the 'Anti-christ'): hence, in our interpretation, again the former satellite, the 'beast' or 'dragon', which ruled the waters. Besides, the literal meaning of the name of the letter *vav* is: something undulating or twisted, 'hook', 'crook', or, in an extended sense, even 'wave'.

The objection—the only one possible against this theory—that the notation of the number 666 would not be ϛϛϛ in Greek, but χξϛ′, and not וּוּ in Hebrew, but תְּרֵסָר, does not stand, since the 'number six hundred and sixty-six' is *not* meant, but only a *symbol* which might be roughly interpreted as 'six-six-six'. Besides, in cabbalistic arithmetic, the number 666 is one of the so-called 'perfect' ones, i.e. one of those whose hundreds, tens, and units, are the same. Hence, originally, the 'number 666' *must* have been rendered also in Hebrew by a triliteral form, each 'digit' being expressed by the same letter, or symbol.

The theory that the 'number' 666 is a threefold repetition of the ‚numeral' 6—actually, of course, of some wave-like '*signum serpentinum*'—is already widely accepted.[60]

With this present interpretation of the mysterious 'Number 666' as a similarly looking magic water and 'beast' symbol we believe that we have put this most discussed of all problems of the Apocalypse upon an entirely new basis, certainly one which should excite interest.

THE EIGHTEENTH MYTH

(Rev. xiv. 1–4, 9–13)

(xiv. 1) *And I looked, and, lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* (2) *And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps.* (3) *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the*

earth. (4) . . . These are they which follow the lamb whithersoever he goeth. *These were redeemed from among men . . .* (9) *And the . . . angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,* (10) *The same shall drink of the wine of the wrath of God . . . and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb.* (11) *And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.* (12) Here is the patience [faith] of the saints: here are they that keep the commandments of God . . . (13) . . . Blessed are the dead which die in the Lord. . . .

The eighteenth myth describes a movement among the mountain-dwellers, which is similar to that told in the seventeenth myth (and, less elaborately, in the seventh myth) of the shore-dwellers. When the great cataclysm started (verses 2 and 10) the inland tribes, as already alluded to in the sixth myth, also put distinctive marks on their foreheads, the symbol of the 'Lamb's Father', as the redactor puts it. But the text is obscure. The 'lamb' mentioned in verses 1 and 4 is not to be confused with the 'lamb' of the end of verse 10, and of the seventeenth myth. It is a Christian interpolation of the redactor's. The 'lamb' of verse 10 is the satellite which would not be able to help its worshippers when they were attacked by 'fire, brimstone, and angels', as the passage somewhat scornfully says.

The first verse of the eighteenth myth, Rev. xiv. 1, refers to a symbol which those have tattooed on their foreheads who dwell on 'Mount Sion', literally a 'place that is dry', 'that is set up high', or 'that offers protection'. The form of this national or political symbol adopted by the inland-dwellers is not divulged—but it may, perhaps, be inferred: its very absence tells us that it was a very familiar one, which the mere mention of the Christian 'Lamb' would conjure up before the inward eye of those for whom the redactor compiled the Book of Revelation. Indeed, we are probably not very far off the mark with the following theory.

The most natural symbol to be adopted in a time of stress would be one that resembled a bar staving off all evil: a cruciform symbol, in fact. This suggestion is greatly helped by the passage in Ezekiel

ix. 4, where we are told that the prophet was commanded to 'go through the midst of . . . "Jerusalem" [synonym of 'Sion'] and set [with *ink*; hence evidently: tattoo] a mark upon the foreheads' of certain righteous men, as a sign of their exemption from judgment. The English translation here omits a word of the Hebrew text, and an extremely important one, too, because it refers to the *form* of the mark, although it must be admitted that it is not readily translatable. The omitted word is the name of the letter '*taw*'. It is supposed, by most—especially by Jewish—theologians, to stand for the first letter of the word *torah*, the Law; an explanation which is open to grave suspicion, for the passage in Ezekiel is mythological, and not religious. Luckily that piece of rabbinic subtlety is too obvious to lure us off the true scent.

The true explanation is as follows: the ancient form of the Semitic letter *taw*, the last, final, or 'closing', letter in the Hebrew alphabet, was × or +; a character of the same form was regarded in Babylon as a 'protective symbol', expressing inviolability. It could also be employed there, as elsewhere, as a fully valid signature. (Cf. also Job xxxi. 35. Even nowadays illiterates in many countries use this 'mark' to 'sign' documents.) In the Talmud we find the following *haggadah*, or theological illustration: 'The Holy One said to Gabriel: "Go and mark on the foreheads of the righteous a *taw*." And why a *taw*? Because it stands for *tihyeh* [thou shalt live]. . . .'

From these considerations we may deduce with certainty that the 'national' symbol of the inland-dwellers was a × or a +. And just like the conspicuously placed water-symbol, ≋, was misunderstood to be the 'number' 666, the equally well visibly applied protective amuletic bar-symbol, × or +, was erroneously interpreted as the 'letter' *taw*. We ourselves would, as erroneously, interpret it as a 'cross', a *crux decussata*, ×, or a 'Greek' cross, +. The redactor of the Book of Revelation seems to have had this in mind when, in verse 1, he likened the form of the protective charagma to something which was intimately connected with the worship, +, or the name, ×, of the 'religious lamb', a manneristic expression for Jesus Christ.[61]

When the shore-dwellers imitated the inland-dwellers with regard to the bearing of a distinguishing mark, recognition of friend and foe became difficult again, because from a distance, or in the

confusion of the pitched battle, the symbols could not be well distinguished. That is why, as verse 3 tells us, a tribe of mountain-dwellers now evolved a new method of recognizing one another in battle: they learnt a 'song', i.e. they agreed upon a secret slogan, watchword, or war-cry.

It appears that certain of the inland-dwellers were quite ready to fraternize with the shore-dwellers, to accept their 'mark' and their views, and to join them in their exploits. These renegades are, of course, vehemently inveighed against. It may be that some of them even wanted to enter into a 'fifty per cent either way' insurance, and to serve both the one 'lamb' and the other, so as to be quite safe. Such men are never liked by political or religious leaders. Hence, verses 12 and 13 stress that it is better to die as a faithful bearer of the *taw*-charagma than to live as a traitor with the *vav*-symbol tattooed on the forehead.

THE NINETEENTH MYTH

(Rev. xiv. 14–20)

(xiv. 14) *And I looked, and beheld a white cloud, and upon the cloud one sat like unto* the [= *a*] *son of man, having on his head a golden crown, and in his hand a sharp sickle.* (15) *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.* (16) *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

(17) *And another angel came out of the temple which is in heaven, he also having a sharp sickle.* (18) *And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.* (19) *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

(20) *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.*

The nineteenth myth contains two different materials: a des-

cription of the phases of the satellite at the time immediately prior to its breakdown, and a report of the beginning of the breakdown and the flowing off of the mud-charged girdle-tide.

The white 'cloud' of verse 14 (cf. the 'viewless cloud' of Enoch cviii. 4) does not refer exclusively to a meteorological phenomenon, but points in a general way to a heavenly spectacle. The Greek νεφέλη, cloud, is related to the Latin *nimbus*, which either means a cloud, or the brightness which envelops a god when he reveals himself to mortals. In Christian usage it also means the bright disk or halo surrounding the head of a saint. The white 'cloud' is the bright disk of the former satellite, and its features are partly given anthropoid form, adorned with the familiar 'crown'.

The satellite showed two distinct and highly impressive phases. Speeding towards the sun it appeared as a crescent open behind, towards the west; speeding away from the sun it had the shape of a crescent open in front, towards the east. We shall call the former phase the 'sword-phase' and the latter phase the 'sickle-phase', since, in imagination, they could easily be, and indeed were, likened to these instruments of campaign and of culture.

The 'sword' flashed up suddenly in the west and swept, its blade decreasing in width, towards the sun. Then, because of the satellite's closeness, a total solar eclipse happened and the whole inhabited earth was plunged into dense darkness. On the other side of the sun the satellite appeared again, this time as a 'sickle' which swished down towards the east, its blade increasing in width as it neared the horizon. At night, with the sun on the other side of the earth, a similar play of phases occurred. The gibbous shapes (between half and full moon) never fully developed then, since the satellite moved for quite a long time through the earth's shadow and was entirely eclipsed. Thus the full moon phase and the phases immediately preceding and succeeding it could never be observed.

The eclipses are not mentioned in the nineteenth myth, but have been one of the subjects of a preceding one (cf. Rev. viii. 12). The play of the phases, however, is what is described in verses 15 and 17. Both verses call the phase a 'sickle' in English, or δρέπανον in Greek. But the Greek word means both a 'sickle', i.e. a curved implement with the cutting edge on the concave side, and a curved 'sword', a weapon whose cutting edge is on the convex side. We are therefore entitled to use the two different meanings for the two

different phases in our translation. The German Bible translation actually recognizes this possibility and stresses the difference by calling the 'sickle' of verse 14 a 'Sichel', while the one of verse 17 is translated 'Hippe', a chopper, hatchet, or axe.

The 'temple' of verse 15, and the 'altar' of verse 18, are familiar expressions standing for the satellite, or parts of it, the 'angels coming out' from these 'central' places stand for the streams of wreckage which now begin to leave the satellite's surface. Especially the passage at the beginning of verse 18 is fraught with meaning. The 'power over fire' refers not only to the violent lightning discharges in the terrific rain and hail storms caused by the satellitic ice debris rushing into, and becoming dissolved in, the atmosphere (the 'loud voice' being descriptive of the accompanying thunder); but it refers also to the falling core-material blazing in its downrush; and finally certainly also to the volcanic activity which awakens upon the earth owing to the lessening pull of the satellite and the consequent changes in the form of the globe.

The decreasing gravitational power of the dying satellite also allows the high-piled waters of the girdle-tide to spread. These waters are thick with brownish oozy and loessy material, partly derived from the floor deposits of the satellite's shoreless ocean, and partly from the churning wash and scour of the waters of the great ring-tide which denuded a wide zone of the earth during the last period of the aeon of the satellite. This scouring churn was very powerful in the final stages of this period, since the waters of the tide-ring actually travelled from west to east more quickly than our planet rotated, trying, though, of course, never succeeding, to follow the satellite, which at last revolved round the earth six times a day.

The flowing-off, muddy, reddish-brown waters of the girdle-tide are picturesquely described as a flood of blood, gushing forth turbidly as the purplish grape-juice does from a wine-press, advancing towards the 'city', the safe seats of the observers,[62] and inundating enormous areas which were formerly inhabited: a distance of 1,600 furlongs, or stadia: almost 200 miles, from the former shore is mentioned. This figure need not by any means be fanciful! Their depth cannot be gauged from the strange (probably corrupt) description which is given in verse 20, but it may be inferred that it was not so very great.[63]

The Second Great Report

The nineteenth myth is one of exceeding clearness and beauty, and therefore, one of extreme importance. We cannot but admire again the excellent observation of the original reporter, and the simple, powerful wording of its captivating descriptions, which allowed the myth to pass through countless generations of transmitters undimmed.

THE TWENTIETH MYTH

(Rev. xv. 1–2, 5–8; xvi. 1–4, 8–18, 20–1; xx. 9)

(xv. 1) *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.* (2) *And I saw as it were, a sea of glass mingled with fire: and them* that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand* on [*at*, or *by*] *the sea of glass, having the harps of God . . .*

(5) *And after that I looked, and, behold, the temple* of the tabernacle of destiny *in heaven was opened;* (6) *And the seven angels came out of the temple, having the seven plagues, clothed in* pure *white* linen, *and having* their breasts girded with *golden girdles.* (7) *And one of the beasts gave unto the angels seven golden vials, full of the wrath of God,* who liveth for ever and ever. (8) *And the temple was filled with smoke* from the glory of God, and from his power; *and no man was able to enter into the temple,* till the seven plagues of the seven angels were fulfilled. (xvi. 1) *And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*

(xvi. 2) *And the first went and poured his vial out upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.* (10c) *And they gnawed their tongues for pain.* (11) *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

(3) *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.*

(4) *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood . . .*

(8) *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.* (9) *And men were*

scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

(10) *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness . . .*

(12) *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings* of the east *might be prepared.* (13) *And I saw* three *unclean spirits* like frogs *come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.* (14) *For they are spirits of devils, working miracles*[64] *which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.* (15) *Behold, I* [the day] *come as a thief. Blessed is he that watches and keepeth his garments. . . .* (16) *And he* [the dragon] *gathered them together into a place called in the Hebrew tongue Armageddon.* (xx. 9) *And they went up on the breadth of the earth, and encompassed the camp* [παρεμβολή; a hill-stronghold, surrounded by earthworks is meant] *of the saints about, and the* beloved [literally also: *protected*] *city* [see note 62]: and [= *but*] *fire came down from heaven and devoured them.*

(xvi. 17) *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.* (18) *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.* [Verse 19 belongs to the 'Atlantis Myth', q.v.] (20) *And every island fled away, and the mountains were not found.* (21) *And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

What the eighth myth is for the First Cycle, the twentieth myth is for the second: a marvellous full-length picture of the great cataclysm of the former satellite, from its beginnings to its end. The terrible drama is told in a Prologue and Seven Acts, and in remarkably matter-of-fact, non-mythological language.

xv. 2 describes the optic impression of the huge satellite whose most essential surface features are addressed as a 'sea', or huge vessel, consisting of some 'hyaline', glassy, opalescent, material,

'mingled', that is, flashing, with 'fire', brilliantly reflected sunlight. In the second myth (Rev. iv. 6) this material was addressed as what it really was: ice. The surface of the satellite is full of strange configurations, all of them of roundish shape: 'harps', 'girdles', 'vials' (shallow, saucer-like, or dipper-like, vessels as used in pouring out drink-offerings to the gods). Features of less distinct shape are interpreted as 'beasts', or as 'saints', and just men who have been killed in the battles with the tattooed worshippers of the beast, and have now gathered intent on revenge.

With verse 5 the description of the beginning of the disintegration starts. At first only the 'temple which no-one could enter'—because of its inaccessible position in heaven—'but which those who were in it could leave', was 'opened': the centremost part of the satellite begins to break up. Thereupon 'shining white angels' issue forth (6): wreckage breaks loose and spreads behind the satellite, the planes or facets of the ice-blocks flashing vividly in the reflected sunlight. Verse 7 describes the observation of the movement of one of the crater-strewn slabs from the more peripheral region of the 'beasts' (cf. the second myth) towards the centre, the zenithal point of the satellite, the place of active disintegration. Once the ice-coat has yielded at this point to the disruptive effects of the terrestrial gravitation, the whole glaciosphere of the satellite is doomed. It cracks into slabs which move towards the zenithal apex, split and splinter into blocks, and crumble out into space. Verse 8, therefore, aptly says that it appeared as if a cloud of smoke had blurred out the clear surface features of the central part of the satellite.

Now the stage is prepared for the 'Seven Plagues'. This number is, of course, entirely arbitrary and serves, as we know, only to stress the notion of completeness—but the remarkable thing is that, cosmologically speaking, the scale and the order of succession of the 'plagues' is quite correct. They follow one another in the same order as the deductions of Hoerbiger's theory of the end of satellites demand. We are therefore on absolutely safe ground when we assert that the twentieth myth must be ultimately the account of an eye-witness, or of a group of observers working in concert.

The twentieth myth does not start with the rain, hail, and wind catastrophe which we expect from cosmological considerations. The reason is obvious: it has been mentioned before, and therefore

the redactor has eliminated it here, to prevent too much repetition. However, the 'great voice' of Rev. xvi. 1 may be an echo of the howling of the cosmic missiles through the air, and of the 'mighty thunderings' of earlier myths which accompanied the meteorological phenomena caused by the shooting-in ice-blocks.

Rev. xvi. 2 reports that the shore-dwellers were decimated by disease. We must remember that with the beginning of its disintegration the satellite's pulling power began to wane and that thus those who had settled on the shores of the great girdle-tide not only lost their lands, but also much of their gear. They had been healthy eaters of ocean produce. The loss of tackle deprived them of their food, quite apart from the fact that the agitated spreading waters were so turbid and muddy as to be unable to support life. The change of diet thus becoming necessary, the great lack of fresh water, the fact that corrupted food, such as was thrown ashore by the waves, was also eaten, the scarcity even of this—caused the 'noisome and grievous sore' among the shore-dwellers, scurvy, etc. The inland-dwellers were still in the safe and unchallenged possession of their hunting-grounds and fields, and therefore immune from scurvy and similar diseases.

Verse 3 specially mentions the mud-thick waters of the sea which became incapable of supporting the life of the fishes.

Verse 4 reports that also the rivers and springs became stained and turbid. The great rain and hail storms which had lashed the ground with tremendous fury, the loessy 'blood-rains' which had descended (both of these phenomena, which are not mentioned in the myth, may thus be inferred from this passage), and finally the ejecta of volcanoes, which latter now started to erupt with increasing violence, discoloured and poisoned the waters of the rivers and springs. (Verses 5–7, omitted in the quotation, are an addition of the redactor's wishing to make out that the 'plague' of the mud-charged and iron-stained waters was the retaliation of some supermundane being for a murderous onslaught upon his worshippers.)

Verse 8 contains two independent statements. The first, relating to the sun, tells that the kindly heavenly orb was darkened; it is thus parallel to the report in verse 10, that the satellite had become invisible, too. The latter had long lost its brilliant glittering ice-coat, and its core, still visible for a while with a dull gleam, wasted steadily away and at last became lost to the eye among the dense

swarms of debris which encircled our planet in inwardly tending spirals. This disappearance from the heavens of the erstwhile brightly shining many-figured satellite, the 'beast on his seat in his kingdom', is told in verse 10. The debris swarms and the dense clouding darkened the heavens. Therefore the first statement of verse 8 correctly reports the obscuration of the sun.

But verse 8, and the succeeding one, contain also another statement: 'men were scorched with fire and great heat'. We are not told whence this heat came, but it is quite evident that it cannot be derived from the sun, because this warmth-giving luminary is 'stricken', and hence out of action.

We must remember two things: the more the satellite broke up, the more its gravitation decreased, and the more also our earth was free to recover from its flattening. This return to a purely rotational-ellipsoidal shape was naturally attended by considerable seismic and volcanic phenomena. Great lava flows were squeezed out and exhaled heat and fumes. Besides, the equatorial air-girdle-tide—which was not only hotter owing to its situation, but had also been heated by glowing meteoritic matter rushing through it—now began to spread north and south. The effect of such a sudden 'change of climate', the advent of hot, dry, tropical air in a cold, moist, temperate zone, can easily be pictured. And the influence of both these plagues upon the men of those days was literally withering.[65]

The obscurely sounding passage of 'the seat' and 'the kingdom of the beast' being 'full of darkness' merely wishes to express that the satellite, its disintegration being far progressed, did not 'shine' any more.

Verse 12 contains a statement which apparently contradicts one made in the eighth myth (Rev. ix. 14). There the 'angels bound' in the 'great river Euphrates' (an expression whose literal meaning is something like the 'great accumulation of surging waters') were 'loosed' and slew the third part of men, i.e. they perished through an inundation. Here, in Rev. xvi. 12, the 'great river Euphrates' causes no loss of life by any immediate action of its own, but its waters 'dry up'[66] and open the way for an invading army. The contradiction is not real: for the mythological 'accumulation of waters' here referred to is the great girdle-tide. The passage in the eighth myth tells of its rising in a certain district and drowning

most of its inhabitants: this region was one which was swallowed up by the spreading waters; it was situated much farther north than that of Rev. xvi. 12, which tells of a region which emerged at the time of the great heat-waves and volcanic paroxysms. The 'kings of the east' are bands of hard-pressed diluvians who, seeing a way open for escape to safer seats on higher hills make a furious onslaught for their possession. The redactor has fraught this passage with contemporary, or recent-historical, significance, as can be gathered from the expression 'of the east', i.e. Assyria, etc., which he probably added himself.

Verse 13 is out of place here. Its natural place would be somewhere at the beginning of the twentieth myth. It has probably been inserted here to explain still better the developments on the earth which verse 12 began to describe. It refers to an early stage of the disintegration. The satellite, with the sun far to the west of it, appears as a thin crescent, open in front. It is addressed as a 'dragon' (or 'beast'; or 'false prophet', i.e. as the 'divine representative' which had 'let down' its believers), out of whose wide-gaping jaws 'devils' (literally: demons) escape: swarms of wreckage which were going to cause much harm.

The ultimate sense of the root underlying the word δαίμων is 'distributing', or 'scattering'. These demons 'give the signal' (as the literal translation is) 'unto the kings of . . . the whole world, to gather them to battle' (verse 14; see again note 62). When it was observed that the satellite began to crumble everybody knew that the 'beginning of the day of wrath' was near. With the spreading of the girdle-tide battles for high places began, and with the descent of cosmic material also fights for caves, clefts, overhanging rocky ledges. The missiles came, whistling and howling, out of the west, on paths which were practically parallel to the terrestrial surface; hence likely safe places on the eastern sides of the mountains, in the lee of the cosmic bombardment, were hotly fought for. The time of the climax of the cataclysm was unknown, it would take the world by surprise, like a thief (15), but observers kept ready for all eventualities, and watched for signs. At last it was reported that the satellite had entirely disintegrated, or, mythologically speaking, that the dragon had gone from the heavens (17).

It will have been noticed that the twentieth myth, the centrepiece of the Second Cycle, is a close parallel to the eighth myth, the

chief report of the First Cycle. The gamuts of 'plagues', introduced in the eighth myth acoustically by 'trumpets', and in the twentieth optically by 'bowls' or 'vials', are strictly parallel; their stages follow one another in the succession demanded by cosmic necessity. And yet the twentieth myth is not a mere repetition of the eighth myth. Each one contains so great a number of individual traits as to allow us to postulate two independent sources. The parallelism is due to the fact that the same event was observed and described, while the divergences result from the fact that the original observers and reporters came from different places as regards their latitudinal position. The literary form alone is due to the redactor—the arrangement of the material, however, hail, fall of cosmic wreckage, meteorological catastrophes, deluge, final hail fall, is due to cosmological necessities. That the redactor respected this arrangement is to be noted to his full credit.

After having noticed the above parallelism between the twentieth myth and the eighth myth we should also turn our attention to the parallelism between the twentieth myth and the fourth and fifth myths. Both the former and the two latter are 'optical' myths, the former referring to 'vials', the two latter to 'seals'. The chief difference between them, beside the great wealth of description which the twentieth myth offers, is, that in the fourth and fifth myths all men are equally subjected to physical sufferings and death, while in the twentieth myth it is chiefly the satellite worshippers who get the worst of it. This trait is very probably original. While in most areas all human beings suffered alike, in some regions the one or other group may have had a miraculous escape.

The site of the great battle of the diluvians for safe places which the reporter of the twentieth myth witnessed is called by a name which the redactor renders into Hebrew as *Armageddon* (verse 16), or *Harmagedon*. This word, which occurs nowhere else in the Bible, and is also unknown in contemporary sacred literature, is of importance, because it may be regarded as a pointer towards a Semitic origin of this myth. This does not necessarily mean that the myth is Jewish or Babylonian; but it does mean, almost without doubt, that it is derived from an ancient primitive-Semitic treasure of traditional lore. Nevertheless the Hebrew and Babylonian languages may help us to unlock this echo of some palaeo-Semitic word.

Armageddon, Ἀρ Μαγεδών—*Har megiddon*, in Hebrew—means, literally, 'mountain-land of Megiddo'. Now Megiddo, in Northern Palestine, the scene of many a great battle, was a *plain*! But it is not to this geographical area, and not to the historical battles fought there—the overthrow of Josiah by Pharaoh Necho II, in 608 B.C., for instance, or the victory of Thuthmosis III, some nine centuries previously—that this myth refers. The real meaning of the obscure word-compound to which the myth alludes, and which is not found elsewhere in Hebrew literature, may perhaps be established with the aid of either Hebrew *har meged*, '(his) teeming, or fruitful, mountain', or *har migdal*, 'castellated, or fortified, mountain'. In the Babylonian language the second part of the word 'Armageddon', finds a significant echo in the second part of the name of Yese-migaddon, a god of the underworld and of earthquakes, hence also of volcanic phenomena, and therefore ultimately connected with mountains.

It should be distinctly understood that the 'battle of Armageddon' of the twentieth myth refers to an actual fight for refuges in a mountainous district at a time of great cosmic and terrestrial upheaval, and not to a 'mythological' battle, like that between Marduk and Tiāmat, Ormazd and Ahriman, or Christ and Antichrist. Such fights for safe refuges are distinctly referred to in several passages of the Apocalypse and in other books of the Bible.

Gunkel, and others, have therefore conjectured rightly when they said that the mysterious reference to Armageddon evidently contained an echo of some ancient myth of an assault by an army of demons upon the holy mountain of the gods, which latter is mythologically related to, or even identical with, the 'mount of the congregation in the sides of the north', so mysteriously referred to in Isaiah xiv. 13.

The text of the twentieth myth does not contain a description of the battle of 'Mount Megiddo' and its result. However, in Rev. xx we find the intrusive verse 9, which fills the lacuna which is evident here, and which may thus be claimed for the twentieth myth. The passage reports an attempt of shore-dwellers upon the fortified seats of highland-dwellers. During this attack the first falls of core-material occurred and destroyed the assailants before they could capture the coveted safe caves.

The entire disintegration of the satellite, reported in verse 17,

was by no means the end of the cataclysm. In a certain way it may even be called the beginning. This fact was already stressed in the fifteenth myth.

Verse 18 tells of the 'voices, thunders, and lightnings' brought about by the ice and metallo-mineral wreckage whipping into the atmosphere and causing paroxysmal storms. Now also happened the most terrific earthquakes; there had been continual tremors ever since the satellite began to disintegrate, but now the companion's pulling power completely gone, the whole orb of the earth was shaken, the whole terrestrial fabric convulsed. For the earth tried to return to its spherical shape as quickly as its physical constitution would allow it. Then 'the mountains skipped like rams, and the little hills like lambs', as Psalm 114 reports, quoting an old tradition, for the Palestine of David's time was by no means a land of seismic catastrophes to allow so extravagantly sounding a description.

And then the girdle-tide also broke up, now that its master, the 'dragon', was gone. The high-piled waters rolled off north and south in a series of huge ring-waves. The deluge surged over the earth. Verse 20 tells that the mountain-tops became islands in the great new sea, and that even these islands were lost in the swelling waters. This reference is of importance for it allows us to guess at the latitudinal position of the refuge of the reporters of this myth. They lived in the (northern) zone refuge, and were therefore not identical with the transmitters of the report mentioned at the end of the twenty-fifth myth, who stated as the most surprising fact among all the peculiar happenings they observed, that 'there was no more sea', that is, that the waters *fell* in the region where they witnessed the great cataclysm.

Verse 21 is the natural end of the twentieth myth. It is more: it is the end of the Second Cycle of myths. For a solid mass of quite foreign material, the intrusive 'Atlantis myth', separates the First and Second Cycles from the Third, and last, Cycle. Verse 21 reports the fall of huge ice-blocks. Indeed, long after the descent of all other wreckage, after the surging waters of the deluge had already become comparatively calm, and after the worst earthquake paroxysms had subsided—the ice-blocks from the other side of the satellite came down. The reference is of extreme importance: it shows, on the one hand, the great faithfulness of this report as

well as the fact that the different sections of the report follow one another in the natural way; and, on the other hand, the mention of a great hail-storm at the end of the cataclysm gives Hoerbiger's theory, this natural system for the explanation of cosmological myths, a fine chance to prove its worth.

The twentieth myth must be numbered among the best of the reports contained in the Book of Revelation, and our gratitude goes forth to the unknown redactor who did us so great a service by preserving this traditional material for all times, and by treating it so gently—considering his pronounced tendency to put mythological descriptions to a religious use.

The Third Cycle of Myths

THE TWENTY-FIRST MYTH

(Rev. xix. 4–6, 11–16, 19–21a)

(xix. 4) *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne . . .* (11) *And I saw heaven opened, and behold a white horse; and he that sat on him . . . doth . . . make war.* (12) *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but himself.* (13) *And he was clothed in a vesture dipped in blood . . .* (14) *And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean.* (15) *And out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.* (16) *And he has on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.* (5) *And a voice came out of the throne . . .* (6) *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings . . .* (19) *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.* (20) *And the beast was taken, and with him the false prophet that wrought miracles* [see Rev. xvi. 14] *before him, with which he deceiveth them which had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.* (21a) *And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth.*

The myths of the Apocalypse which remain, and which are here gathered under the heading of the Third Cycle, are in a very corrupt and brittle, and greatly tangled and distorted state. The redactor, seeking to end and round off his compilation, seems to have made a violent effort to use the remaining mythological material as a setting of a wealth of religious and eschatological speculation. There is markedly more of this latter endeavour in this last part of the Book of Revelation than in all the previous chapters (excluding

i–iii). Besides, the mythological material still at his disposal seems to have been somewhat cruder in parts than that of the First and Second Cycles. Nevertheless the myths of the Third Cycle are of great value and contain many magnificent descriptions and even some unique and very valuable traits.

The twenty-first myth begins with the familiar description of the surface features of the satellite (verse 4—elders, beasts, throne; verse 12—eyes, crowns; verse 15—sword). The ice-bound satellite as a whole is called a 'white horse' (11), also a picture familiar from the fourth myth. Verse 4, and the first part of verse 11, perhaps also verse 15a, describe the beginning of the disintegration, in a way familiar from earlier myths. The blocks from the glaciosphere, which follow the satellite in dense, dazzling streams, are impressively described as a white-clothed heavenly army on white horses (14), led by a captain significantly dressed in a 'vesture dipped in blood' (13). This is a magnificent piece of accurate observation and careful reportage, parallel to the 'red-horse stage' of the disintegration as told in the fourth myth. The cryptic 'name' of this apocalyptic 'horseman' (12b), unknown in spite of the Redactor's glosses (omitted here), and his title, which is something like 'paramount ruler' (16) or 'lord of this age', is a close parallel to the 'number-name' and the 'power' of the 'beast' of the seventeenth myth.

The twenty-first myth describes the great cataclysm chiefly 'mythologically', i.e. it refers less to actual happenings on the earth, but offers chiefly pictures of the battle in the heavens. Verses 5 and 6, if they belong to this myth at all, probably stand best at the place here assigned to them; they refer to the uproar caused by the descent of the satellitic material, and the impending deluge-catastrophe. The 'winepress' of verse 15, together with the 'sharp sword', which are parallel to the descriptions in the nineteenth myth, refer to the 'blood-rain' or 'blood flood' which are now due from cosmological reasons. Verse 15, and the relevant passages of verses 19 and 20, also allude to the fierce battles for safe life-space which now begin to rage among men everywhere in the world.

The remaining parts of the twenty-first myth, verses 19–21a, tell of the great mythological battle in the heavens. The 'horseman and his army', though themselves personifications of the satellite and its streamers of wreckage, now fight against the 'beast and its

army'. This is a parallel to the Michael-Satan motif of the fourteenth myth, and to the many myths of mankind of the Marduk-Tiāmat type, in which a hero of light and order attacks—and, of course, invariably defeats—a dragon of night and chaos. And so the 'beast' is utterly vanquished and its 'army' scattered. With the complete disintegration of the satellite the distorted earth begins to return to its spherical form, which causes much magma (the great Tertiary basalt, etc., flows) to be squeezed out. The reporters of the myth must have seen satellitic wreckage plunge into such 'lakes of fire burning with brimstone', glowing, molten expanses, formed by what the Greeks would call the fiery river Pyriphlegeton welling up into the upper world. The earth was seismically greatly disturbed then. Earthquakes are not directly mentioned in this myth, but we are told that what remained of the 'beast' was thrown 'alive' into the 'fiery' pool. It must have 'wriggled' and 'twitched' for quite a time there, until it was absolutely 'dead'.

THE TWENTY-SECOND MYTH

(Rev. xix. 17, 18, 21b)

(xix. 17) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, (18) That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. (21b) And all the fowls were filled with their flesh.

The twenty-second myth presents to us another fine 'eidolon', or incidentally introduced mythological snapshot from the time towards the end of the great cataclysm.

Of all living creatures, the birds were those who had most chance of surviving. When one refuge of theirs became submerged, they could easily take wing for another place of shelter. Besides, they could perch on crags and cliffs which were inaccessible to man or to quadrupeds, or on drifting wreckage of every kind. This toughness of life of the birds and their rapid propagation is also stressed in the 'Creation' account of Genesis; there the first living beings

to appear are fishes and birds. Here, as there, the word 'birds' will hardly mean 'singing-birds', but will rather refer to the flesh and carrion eaters, chiefly crows and the like. And these, as the twenty-second myth tells, found their table covered to excess with corpses of man and beast, the victims of the deluge, which itself is thus only indirectly mentioned (cf. also Rev. xx. 13a).

THE TWENTY-THIRD MYTH

(Rev. xx. 1–3, 10, 7–8)

(xx. 1) *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.* (2) *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,* (3) *And cast him into the bottomless pit, and shut him up,* and set a seal upon him, *that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.* (10) *And the devil that deceived them was cast into the lake of fire and brimstone,* where the beast and the false prophet are, *and shall be tormented day and night for ever and ever.* (7) *And when the thousand years are expired, Satan shall be loosed out of his prison,* (8) *And shall go to deceive the nations which are in the four quarters of the earth, God and Magog,*[67] *and to gather them together to battle:* the number of whom is as the sand of the sea.

The twenty-third myth contains material similar to that of verse 20 of the twenty-first myth. The 'dragon', literally the 'keen-eyed one', the satellite in the earliest stages of its disintegration, had developed into the 'Old [= primeval] Serpent', the satellite in the stage of full disintegration; it should be noticed that the word ὄφις used in the Greek text (= the 'penetratingly looking one') is cognate with Ahi, the cosmic monster of the Hindus, and Azhi, the arch-serpent of Iranian mythology. The wreckage had hailed down on the earth, as if thrown by the 'Devil' or Diabolos, the 'flinger', and finally 'Satan', the 'bringer of darkness', or 'tainter of the air', had reigned over the earth.[68] But at last the terrible destroyer had disappeared and things had begun to improve. So far the passage is only an augmenting repetition of myth twenty-one.

But the twenty-third myth also introduces a new idea: the des-

truction of the destroyer is not final. This trait makes the twenty-third myth stand by itself among all similar ones in the mythology of the world, say, the Babylonian report, or the primitive Jewish one, or that of the Edda. Once Tiāmat has been killed, she is dead; once Yahweh has slain Tōhū-wa-Bōhū, there is an end; once Ymir has been flung into Ginnunga-Gap, he must remain there for ever. But in the twenty-third myth we are told that 'after a certain lengthy spell of time the dragon will break loose for a short period'. Then a cataclysm will sweep again over the earth, and nation will again rise against nation, and man against man.

This statement is a parallel to the teaching of the aeons, those periods of cyclical change which entail the repetition of what has been before. Each aeon, or world-age, is closed by a universal cataclysm, which, however, is not an end but only the beginning of a new lease of life. Some mythologies say, definitely or inferentially, that the new lease of life granted by the deity is no more to be disturbed (cf. Gen. viii. 21, 22; Rev. xxi. 4). But this is merely a 'religious' trait: the Creator-Deity thinks it a pity to have his own handiwork destroyed again; besides, those who believe in him, might sooner or later begin to consider him a poor god if he did allow any interference. The 'philosophical' idea would be that everything that is, or happens, now, has been or has happened, before, and will be again, or happen again, in future. We find the idea of the aeons in palaeo-America, for instance; while the Egyptian Phoenix, the Armenian Van, and the Chinese Hoang, are mythological heavenly beings which appear again and again, are born, to die, and rise again; and all of them are connected with cataclysmal events. The Hindus have the teaching of the Yugas: these world ages follow one another, as one day follows the other.

The teaching of the aeons, the idea that each world age ended with a great cataclysm, and that the present aeon is not the last, seems to be not so much the outcome of speculation, but actually of observation.

The traditions concerning the great cataclysm of the satellite were at a later date augmented by the reports of the cataclysm which swept over the world at the capture of the planet Luna. It is to this short capture cataclysm that verses 3, 7, and 8, refer. The 'thousand years' are, of course, a spell of—so far—indeterminable length: the duration of the asatellitic age which intervened be-

tween the breakdown of the former satellite and the capture of the planet Luna. The satellite had disappeared at a time when, owing to the return of our globe to a practically spherical shape, great lava-flows had been squeezed up; when Luna became our present moon, similar phenomena obtained: the earth was slightly more flattened again, and this caused volcanic paroxysms to flare up for a short time. That is why it seemed as if the Old Serpent had broken its chains and escaped from its fiery prison.

But it was really a new dragon.

Of it, and its capture, the 'Atlantis myth' tells more.

THE TWENTY-FOURTH MYTH

(Rev. xx. 4–6, 13–15)

(xx. 4) And I saw thrones, and they that sat upon them, and judgment was given unto them: and *I saw* the souls of *them* that were beheaded . . . for the word of God, and *which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived* and reigned . . . a thousand years. (5) *But the rest* of the dead *lived not* again until the thousand years were finished. This is the first resurrection. (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God . . . and shall reign with him a thousand years . . . (13) *And the sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them:* and they were judged every man according to their works. (14) *And death and hell were cast into the lake of fire.* This is the second death [a gloss]. (15) And whosoever was not found written in the Book of Life was cast into the lake of fire.

The twenty-fourth myth consists of exceedingly distorted and very incoherent material. Chiliastic ideas, eschatological speculations, and religious expectations, have been derived from a mythological report whose leading original statement evidently was that after the murderous cataclysm there was a long time of calm rest (verse 4, end; verse 6, end) and of stocktaking and recuperation. The original myth probably consisted of hardly more than the italicized passages of verses 4, 5, 13, and 14.

This original myth told of rescue from physical dangers: but it was made to refer to salvation from spiritual perils. Certain pious, or selfish, hopes of man were fostered into a belief in eternal life without death, or in resurrection after death, and this belief was eventually superimposed upon the myth which had given rise to it, corrupting and disturbing it greatly.

The 'dead' of which the twenty-fourth myth tells, some of whom came to life again, and some not, were the people who lived at the time of the cataclysm of the former satellite. The word νεκρός, a corpse, used in the Greek text, means, essentially, 'one doomed to destruction', and not necessarily 'one dead' (derivation from root *nek*, destruction, ruin). These men had been beset by death in manifold forms, had indeed long counted themselves as 'dead', and therefore the new lease of life which the chance survivors got was to them like an escape from the grave, or like a new birth. Salvation from the terrors and dangers of the great cataclysm ('death': cosmic bombardment; 'hell': volcanic paroxysms; 13b) was easier for those who had taken refuge in caves in high mountainous regions, those very men whom earlier myths described as being sun-worshippers. For most of the shore-dwellers, who had worshipped the satellite (4b), escape was generally a mere matter of rare chance. Whole tribes of the shore-dwellers were wiped out and even though the sea threw the corpses of those drowned ashore (13a), they naturally remained lifeless. 'Death' and 'Hell' at last followed the satellite, which had caused them, into perdition (14), into the great 'lake of fire', that is, these powers were exhausted by the time that the great Tertiary basalt, etc., flows were squeezed up from the depths of the earth. They 'gave up their dead', that is, they claimed no more victims, and no longer made the survivors consider themselves as doomed.

It was on the firm basis of a myth of this sort that the strange belief in a personal resurrection was founded. But of religious dogma we do not treat in this book. We only note with regret that speculations in that direction have so badly corrupted our twenty-fourth myth.

THE TWENTY-FIFTH MYTH

(Rev. xx. 11; xxi. 1, 4, 5)

(xx. 11) . . . *I saw a great white throne, and him that sat on it, from whose face the* [old] *earth and the* [old] *heaven have fled away; and there was found no place for them.* (xxi. 4) . . . *The former things are passed away.* (5) *And he that sat upon the throne said, Behold, I make all things new* . . . (1) *And I saw a new heaven and a new earth: for the first* [= former] *heaven and the first* [= former] *earth were passed away; and there was no more sea.*

In spite of its extreme shortness this beautiful myth contains a wealth of observed detail. The first part of xx. 11 mentions the huge bright satellite, which, through the cataclysm it caused (only indirectly referred to here), changed heaven, land, and sea, and gave them new aspects. In the asatellitic age which had thus started the narrow barren 'old earth', with its seismic and volcanic paroxysms had given way to a calm wide, green 'new earth' in which life had every chance to rally and rise again. The 'old heaven', the fearful sky of the breakdown time, which had rained death and destruction, has disappeared, and the dome of a 'new heaven' is vaulted over the earth, wonderful enough during the day, but revealing unknown and unsuspected beauty during the night.

But the most important and valuable reference is that contained in the last part of Rev. xxi. 1. It tells us where the original reporter of this myth lived. He must have observed the physical consequences of the end of the satellite in one of the tropical island refuges which were set in the great girdle-tide, perhaps in the Abyssinian one, and he may have been an eye-witness of the attack of which xx. 9 tells.[69] In those tropical regions the high-drawn waters subsided when the cosmic body whose gravitation had gathered and held them was gone. This report of a subsiding sea states the exact contrary of the reports in Rev. vi. 14 and xvi. 20, that 'the islands fled away and the mountains were not found' in the rising waters; Genesis vii. 19 reports in more detail: 'The waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven [= within ken], were covered.' These observers lived on, or near, the shores of the great girdle-

tide, in the northern zone refuge, a region which was submerged when the tidal belt spread and eventually flowed off. It is a pity that not more of this interesting material has been incorporated into the Book of Revelation.

A parallel to the report of Rev. xxi. 1 is to be found in a passage in the 'Assumption of Moses', x. 6: 'The sea shall retire into the abyss.'

Also Mûspilli (i.e. 'Earth Destruction'), the great Old High German 'Apocalypse', offers a parallel; it tells that at the end of the universal cataclysm, which happens 'when the moon falls', 'the sea disappears'.[70]

THE TWENTY-SIXTH MYTH

(Rev. xxi and xxii)

(xxi. 3a) *And I heard a great voice out of heaven saying . . .* (6a) *. . . It is done . . .* (4) *. . . There shall be no more death . . . neither shall there be any more pain, for the former things are passed away.* (7) *He that overcometh shall inherit all things . . .* (8) *But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone . . .* (9) *And there came to me one of the . . . angels . . . saying, Come hither . . .* (10) *And he carried me away in the spirit to a great and high mountain and showed me that great city . . .* (2) *And I . . . saw the . . . city . . .* (16) *And the city lieth foursquare . . .* (12a) *And had a wall great and high . . .* (14) *And the wall of the city had twelve foundations, and in them . . . names . . .* (12b) *And had twelve gates . . . and names written thereon . . .* (25) *And the gates of it shall not be shut at all . . .* (27) *And there shall in no wise enter into it anything that defileth . . .* (22) *And I saw no temple therein . . .* (3b) *Behold, the tabernacle* [σκηνή, hut] *of God is with them, and they shall be his people, and God himself shall be with them, and be their God.* (xxii. 1) *And he showed me a . . . river . . . pure as crystal . . .* (17) *Let him that is athirst come. And whosoever will, let him take the water of life freely.* (2) *And in the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruit, and the leaves of the tree were for the healing of the nations.*

According to the school of mythology which is based upon

Hoerbiger's cosmological theory apocalyptic reports should end with a 'paradise', or 'golden age', motif, that is, with a description of the time of rest and recuperation in the rejuvenated world which those experienced who had somehow survived the terrors and dangers of the breakdown cataclysm.

Indeed, the two concluding chapters of the Book of Revelation feature a theme of that kind. But it takes a great deal of disentangling, straightening, and rearranging, to rescue the mythological material contained in Rev. xxi and xxii, and to present it as the twenty-sixth, and last, myth.

The twenty-sixth myth differs from all the preceding ones. While the passages of the Book of Revelation which yielded the myths of the First and Second Cycles consisted of practically solid mythological material with comparatively little theological padding, the four final chapters of the Apocalypse, and especially Rev. xxi and xxii, contain a mass of super-luxuriant religious conceptions, not to say conceits, with only rare, badly-arranged, and ill-preserved mythological splinters.

The most probable explanation of this very striking peculiarity is that the redactor found the end of his source-book, a manuscript roll, in a very fragmentary and ruinous condition, and that he pieced together some of those fragments and augmented them with certain quotations and allusions just sufficiently to serve as a mythologically correct, if slender, framework for his own final speculations.

Besides the 'paradise' and 'golden age' motif the twenty-sixth myth also features a 'culture hero' motif. Many myths of the world tell of men of superior knowledge and gentler race who after a cataclysm became leaders, or 'gods', of groups of survivors.[71]

When the last peal of thunder of the storms caused by the descent of the outer ice-block ring has been hushed (xxi. 3a) the cataclysm 'is done' (6a), is definitely over. The chthonian powers have claimed their last victims (8); for those who 'overcame' there is now no more violent and unnatural death, nor any other danger (4), and the new world is all their own (7).

The remaining part of the twenty-sixth myth tells of the 'city' which the culture-hero caused to be built. In an absolutely safe place it was erected, and planned in accordance with magical ideas (xxi. 12b, 14). The culture-hero mentioned here was no

oriental muddler who constructed houses higgledy-piggledy in mazes of crooked narrow alleys. Nor was it necessary in this peaceful wide world to build the settlement on a hill. The 'city' was laid out regularly, 'four-square', on either bank of a life-giving, health-preserving river. Its streets were curiously non-oriental, wide and clean; the word πλατεῖα used in the Greek text stresses the spaciousness of the streets. In these streets and along the embankments of the river fruit-trees and trees with medicinal properties were planted. There was also a plentiful supply of running, or 'living', water. Formerly all wells of drinkable water and all regions producing edibles had been the objects of furious battles, but now everybody is welcome to share in the good things of this earth (xxii. 2, 17).

All this might be only regarded as a Utopian fancy of the redactor's, as a kind of highly idealized picture of the absolutely different actual Jerusalem. For our myth has been most mercilessly supercharged with a surfeit of irrelevant and fanciful matter—but all this wrenching did not wreck it. The most important evidence of the originality of this Atlantesque topographical report is probably the astounding statement that there was no temple in the city. The temple-pyramid, or ziqqurat, was just the very thing without which no Oriental could imagine a city! The democratic culture-hero of verse 3b evidently wanted to make a new experiment: he wanted his people to have a generally spiritual outlook upon life; the whole city was to be a holy place (xxi. 27).

But men were not ripe for so noble a conception. As may be gathered from other myths, this idealist, after his death, was made a divine hero who had fought dragons and created this earth and all that is therein out of their carcases.

The original myth made a strong impression upon the redactor; that is why he used it to round off his grand succession of tales of the end of a world, and the beginning of a new age.

Epilogue

(Rev. xxi. 5b; xxii. 7, 18–19)

(xxi. 5b) . . . These words are true and faithful. (xxii. 7) . . . Blessed is he that keepeth the sayings of the prophecy of this book. (18) . . . I testify unto every man that heareth the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. . . .

The Book of Revelation closes with an epilogue containing guarantees regarding the genuineness of the material which has been used in the compilation of it, and also with a protestation that this is all the material which the redactor could find. If the redactor had been a man of our own times he would have subjoined a full list of his sources and authorities, and thus done us a great service; as he lived almost two thousand years before us, he only added maledictions and curses against augmenters and emendators.

These guarantees and execrations are probably the best proof that the subject matter of the Book of Revelation does not consist of the made-up tales of an author, but is the compilation of a redactor. For neither the—otherwise very 'jealous'—prophets, nor any other writers of biblical Books, utter similar warnings. As we cannot add anything to this marvellous book, the grandest of all collections of cosmological myths in existence, we cannot incur the curse—if, indeed, it were efficacious for us. We cannot add anything, for the tale has not only been told completely and exhaustively, but also twice, and partly even three times over, and with authoritative emphasis. We cannot take away anything either, for if we would, the cosmological continuity as demanded by Hoerbiger's theory of the end of satellites would be interrupted and the progress of the tale disturbed. Only here and there we had to untie a little tangle, or straighten a little twist—but this has not been interdicted by the redactor. As to the interpretation of the myths, he has several times in his book appealed to readers to find a better meaning in them than he himself could with his limited vision and his humble and unfit thought-tools.

Epilogue

The redactor's sources are lost—but the study of the myths which he has preserved and presented to us convinced us that he has given us absolutely all that these sources had contained. And as regards the personal guarantees the redactor gives—they were only intended for his contemporaries, and all those after him who puzzled their heads over this hard Book of Revelation. For us who have now attempted to approach the book from another, and entirely novel, angle the myths themselves reveal their splendid veracity and allow us to cast glimpses into the purple darkness of the most distant past.

And for this joy, withheld even from our diligent and intelligent redactor, we are most gratefully beholden to him—whoever he may have been!

SECOND SECTION

A Myth of the Capture Cataclysm of Luna

The Atlantis Myth

(Rev. xvii and xviii)

(xvii. 1) *And there came one . . . and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;* (2) With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. (3) *So he carried me away in the spirit* into the wilderness: *and I saw a woman sit upon a scarlet coloured beast, full of the names of blasphemy, having seven heads and ten horns.* (4) And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. (5) *And upon her forehead was a name written, Mystery, Babylon the Great,* the Mother of Harlots and Abominations of the Earth . . . (7) *And the angel said unto me,* Wherefore didst thou marvel? *I will tell thee the mystery* of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. (8) *The beast that thou sawest was, and is not;* and [*but*] *shall ascend out of the bottomless pit . . . and they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and yet is . . .* (18) *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.* (xviii. 4) *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues . . .*

(xvi. 19) *. . . And the Great Babylon came in remembrance before God,* to give unto her the cup of the wine of the fierceness of his wrath. (xviii. 21) *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all . . .* (xviii. 1) *And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.* (2) *And he cried mightily with a strong voice, saying,*

Babylon the Great is fallen, is fallen, and is become the habitation of devils . . . (3) For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. (7) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. (8) *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire* . . . (xix. 3) . . . *And her smoke rose up for ever and ever.*

(xviii. 9) *And the kings of the earth,* who have committed fornication and lived deliciously with her, *shall bewail her, and lament for her, and they shall see the smoke of her burning,* (10) *Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.* (11) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; (12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, (13) And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. (14) And the fruits that thy soul lusted after are departed from thee, and thou shalt find them no more at all. (15) *The merchants* of these things, *which were made rich by her, shall stand afar off for the fear of her torment,* weeping and wailing, (16) And *saying, Alas, alas, that great city,* that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! (17) *For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,* (18) *And cried when they saw the smoke of her burning, saying, What city is like unto this great city!* (19 And they cast dust on their heads, and cried, weeping and wailing, saying, *Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate* . . .

The Atlantis Myth

Embedded in the great pageant of myths telling of the breakdown cataclysm of the former satellite and the end of an age of the world, there is a myth of certain aspects of the capture cataclysm of our present moon, Luna, and of the beginning of a new aeon of our earth. Both language and contents make it stand out from the context. Style, diction, and idiom, are different, and the subject-matter is distinctly un-Semitic, or even non-Semitic, if a guess in this direction may be put forward. That is why chapters xvii and xviii of the Book of Revelation, and a few stray passages from other chapters, have caused considerable difficulty to all interpreters and commentators up till now. And it is only when we consider the material of these chapters in the light of certain viewpoints of Hoerbiger's theory of the capture of satellites that its powerful pictures can be made to yield up their close, long-kept secret.

The great myth now before us consists of three sections. The first, coinciding with chapter xvii, contains a general survey and introduction, while chapter xviii offers a description of a great catastrophe of peculiar nature, and a report of its world-wide consequences.

The twenty-third myth had darkly intimated that with the cataclysm of the former satellite the series of cosmic dangers for our earth and its inhabitants was by no mean exhausted. Among terrific seismic and volcanic phenomena (Rev. xx. 3 and 10) the 'Dragon, Old [= primeval] Serpent, Devil, or Satan' (Rev. xx. 2) had found its end. Now, after a certain lengthy spell of time ('a thousand years', in the parlance of Rev. xx. 2), the earth quaked again and the fiery mountains awoke to new activity (Rev. xviii. 9–10). What better explanation was there than to suppose that the 'beast that *was*, and *is not*' was still alive and had broken loose from its prison, the 'bottomless pit', ready to ravage the earth as the 'beast that *yet is*'? *We* know that the new havoc and destruction was wrought by another cosmic body, the planet Luna, which was just becoming the new satellite of our earth: but *they* did not hesitate to address the new destroyer as a reincarnation of the old one.

An echo of this belief in the 'beast that was, and is not, and yet is', is also to be found in the cryptic verse, Rev. i. 8: 'I [the powerful being speaking] am the *Alpha* and *Omega* . . . which is, and

which was, and which is to come, the *Almighty*' (i.e. the *Starter* and *Closer* and *Ruler* of every age of our earth).

The most important statement in this myth is that the chief victim of the cataclysm caused by the sudden appearance of 'the beast that yet is' was a powerful and splendid 'city', which is called 'Mystery-Babylon'. This city, or, rather, state, had become great after the time of the 'beast which was, and is not' (xvii. 8) by 'sitting upon', or lording it over, the then world (xvii. 3–4). The passage about the 'scarlet-coloured beast with seven heads and ten horns', i.e. the former satellite, is plainly intrusive, and out of place here; it is merely a composite 'echo' from the other myths of the Book of Revelation, and has no direct logical connection at all with the world-swaying 'City of Babylon', as the first part of verse 8 sufficiently stresses. On the other hand, 'Babylon' and the 'beast that is', which 'ascends out of the bottomless pit', i.e. the new satellite Luna, are definitely and closely related.

Interpreters of chapters xvii and xviii of the Book of Revelation have experienced much difficulty with this 'mysterious Babylon' and its fate. They 'marvelled' no less than the redactor himself owns that he did (Rev. xvii. 7). The school who equate the 'beast' with Nero are forced to equate 'Babylon' with Rome. Indeed, this seems also to have been the endeavour of the redactor. The idea is idle, however. But what 'city', then, is actually meant? For the pictography and the style of this myth is closely related to similar passages in the writings of Isaiah and Jeremiah, who could not possibly have referred to Rome. These prophets equated the 'mysterious Babylon' with the actual Babylon, but their descriptions fit the Euphrates metropolis as little as John's do the City of the Seven Hills on the Tiber.

A most essential point is: the 'Babylon' of the Book of Revelation was a great maritime state, 'sitting upon many waters'. Now Rome never was this, and Babylon still less. Moreover, the study of the text gives one the distinct impression that 'Babylon' was an island, small but mighty, the empire and emporium of the then world, a Britain of prehistoric days.

This rich and powerful state was destroyed in one day (xviii. 8);[72] nay, in 'one hour', as is repeatedly—hyperbolically—stressed in the third part of the myth (xviii. 10, 17, 19). More than that: 'Babylon' disappeared entirely from the earth, leaving no trace,

except in memory. Such utter destruction can only have been due to a great convulsion of nature, not to the razing of a city by a host. For in the latter case there would have been a great gain of spoils for the victorious king, or kings, while not only no such enrichment is mentioned in our myth, but, quite on the contrary, we are told that a great, permanent, and almost irreparable, loss resulted for everybody in the then world. The political, cultural, and economic, life of many, if not all, nations was fundamentally changed and lastingly impoverished.

And the third significant feature of the myth is that 'Babylon' disappeared from the face of the earth under peculiar cosmic aspects. Rev. xviii. 1 tells that then a 'powerful angel', a supernatural messenger, 'came *down* from [upper] heaven', and 'lightened the earth with his glory and filled it with the strength of his voice'. And Rev. xviii. 21 reports the reason of the 'city's' fall plainly, without even the slightest attempt at mythological interpretation: 'The great πόλις was found no more because this angel had thrown into the sea a huge white round object, like unto a millstone'. Now when a solid becomes immersed in a liquid, the latter must rise. If it is the sea which rises low islands (and coast settlements, for that matter) will be submerged. That is why the myth tells us so concisely and dramatically that after the 'plunging of the millstone into the sea' the 'great city Babylon' suddenly and utterly disappeared from the earth. The suddenness of this complete loss under cataclysmic circumstances is repeatedly stressed.

There are valuable passages in Jeremiah which augment the statements made in the Book of Revelation and probably constitute part of the original myth (Jer. xlvii. 2): 'Behold, waters rise up out of the north [!], and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein.'

The foregoing allows us to advance confidently the theory that the 'Babylon' of the Apocalypse is identical with the 'Atlantis' of Plato, the lost prehistoric empire and emporium of the world.

The equation, 'Mystery-Babylon' = Atlantis, is helped by the fact that the one word is practically a translation of the other. The Semitic words *Bab-Ilu* mean 'Gate of the God', while the constituents of the word Atlantis may be interpreted as 'Divine Shore', or, 'Land of the God'.

If we accept this equation, then the three points of Babylon being a powerful maritime state, of its entire disappearance from the face of the earth, and of its loss under singular cosmic-tellurian aspects, which commentators have up till now deemed of secondary value only, become statements of primary importance. Indeed, they reveal themselves as the key-points which alone allow an intelligent and satisfactory approach to, and solution of, the apocalyptic 'Babylon' enigma.

The report presented in this myth is a faithful picture of the capture of the formerly independent planet Luna by the earth, and its far-reaching consequences.

Luna, being much smaller and lighter than the earth,[73] felt the resistance of the interplanetary medium more than our own planet (cf. pp. 29 ff.). The effort needed for the overcoming of this resistance is financed out of the orbital momentum of each planet. Hence the orbits of planets cannot be continuous re-entering curves, ellipses, but must be involuting spirals. The coefficient of involution will depend on a number of factors, the chief being (apart from the density of the medium) the resistance-encountering cross-section and the resistance-opposing mass of each planetary body. Smaller outer planets, therefore, will spiral centreward, that is, sunward, more quickly than inner bigger ones. The relative coefficients of involution for the earth and our moon are something like 1 : 5·8. Hence, the further back in time we go the farther away would our moon move from our earth, the further forward we go into the future, the nearer it will approach. At the end of the latter line of development disintegration will result and the lunar material will become united with the earth's. The cataclysm of the predecessor of our moon was due to the same cause. If we could reverse the wheel of time, however, we should see our moon 'screw' itself away from the sun, hence also from our earth, till at last a point would be reached at which the moon's gravitational tie with the earth would snap, and Luna would exist as an independent planet again.

It appears probable that about 15,000 years ago the sunward-spiralling planet Luna began first to trespass into the immediate gravitational realm of the earth at its conjunctions with our planet. About 13,500 years ago Luna had approached sufficiently near, through this 'orbital involution' and through disturbances of the

lunar course caused by the earth's gravitation, to be captured. Before the actual capture conjunction there must have been a number of highly critical conjunctions, giving distinct foretastes, or warnings, of what would eventually happen. To these preliminary warnings Rev. xviii. 4 distinctly refers.[74] The capture itself came suddenly. It certainly happened at a time when the earth was at its aphelion and Luna at its perihelion. Only at such a conjunction, when the quicker earth moved at its slowest while slower Luna raced at its quickest, can the orbital velocities of the two neighbours have sufficiently coincided to allow capture. When the two neighbours were travelling towards the point of conjunction their orbits converged, the earth all the while slowing up and Luna all the while speeding up. Near the conjunction point the two bodies travelled side by side for a certain distance in practically parallel paths and with practically the same velocity, which allowed the terrestrial gravitation to play fully and freely upon the planet Luna. And when the point was reached where the orbits of the two neighbours were to have diverged again and where the now slowing-up Luna ought to have remained behind the now accelerating earth—the small planet proved too weak to do so. It remained tied to the earth. It had become a satellite.

It is evident that the first 'phase' of the captive had to be 'full moon'. And this is what is actually referred to in Rev. xviii. 21, where the bright disk of the new satellite is, extremely graphically, likened to a 'great millstone', while Rev. xviii. 1 refers to the marvellous and surprising light with which the night-sky was illuminated during the approach and capture of the planet Luna.

The gravitational powers of Luna upset the equilibrium of the earth's threefold organism: the lithosphere, the hydrosphere, and the atmosphere.

The disturbances in the atmosphere are referred to in the strange passage, Rev. i. 7, which sticks in its context as a distinctly discernible piece of foreign matter: 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.' The word 'he' refers to the new satellite, the former satellite 'resurrected' from the bottomless pit and the lake of fire and brimstone, i.e. appearing at the time when seismic and volcanic paroxysms again shook the earth. According to Semitic mythology (cf. Job xli. 1, 2, 7, 26–9;

Isaiah xvii. 1; etc.; and also the Tiāmat Saga) many little godlings had tried their prowess before the monster was vanquished: this is alluded to in the second part of the verse. The third part tells of the sufferings of mankind all over the earth at the time of the capture. Rev. i. 8 appropriately tells that each aeon of our earth begins with a satellite-caused cataclysm, and ends with one, and is also dominated in its entire length by a satellite. (See also pp. 126 f.)

The lithosphere of the earth also suffered, since the practically spherical globe was given a more flattened ellipsoidal shape by the new satellite's pull. This caused earthquakes to writhe our planet; they are only indirectly referred to in this myth, in the expression 'an angel of great *power* descended from heaven' (xviii. 1), but the Greek word for 'torment' in Rev. xviii. 15, βασανισμός, means, literally and expressively, as well as significantly: 'racking, wrenching'. The volcanic activity which always accompanies seismic phenomena is repeatedly stressed (Rev. xiv. 11; xviii. 8, 9, 18; xix. 3).

But the hydrosphere experienced the greatest change. The waters of the oceans of the earth were pulled, in a very short time, out of the north and south into the tropics of the new satellite. (Cf. the passage, Jer. xlvii. 2, quoted on p. 128.) The rudimentary 'girdle-tide' which was thus formed was extremely shallow, probably not very much more than eight thousand feet deep at its 'axis', reckoned from the tropical ocean-level of the asatellitic age. In the northern and southern higher latitudes the sea-level sank. Hence the present distribution of the seas and oceans of the earth is due to the moon. This additional mile and a half of water caused much land within a certain girdle of the globe to be submerged. Then also 'Babylon-Atlantis' was lost in the waves with that dramatic suddenness which is so much insisted on in our myth.

The land-areas gained in the higher latitudes were of little use to humanity, and are not mentioned in this myth.

The sudden decline in cultural, economic, and political lead, in art, science, commerce, and administrative guidance, which resulted to those parts of the earth which had not directly been swept by disaster is strongly stressed in the myth. The moral indignation at the super-refined culture and all-pervading influence of the great exemplary empire sounds overdone, unconvincing, and unoriginal: it is the redactor who speaks there, or an earlier editor,

not the original reporter. But the lament of the manufacturers and merchants, the dismay of the shipowners and sailors, and the sorrow of the kings, has the true ring of the original in it, in spite of the polished literary form in which these passages are put before us. Doubtlessly words of the original reporter reverberate in these regretful passages. For, the great arbitress of the world gone, new impulses for advance in all directions stopped, the impetus of the last great stimuli sent forth before the terrible cataclysm gradually became exhausted, and cultural petrification, decline, degeneration, or even lapse into primitivism, eventually resulted.

This, indeed, is the picture which the study of the great cultures of the ancient world reveals: the Egyptian, the Sumerian, the Toltec, the Inca, and other cultures—which are 'rootless' and petrified, and which, at some point, seem to have 'got stuck'—are somehow, but distantly and indistinctly, related. They are sparks, derived from a focus which itself is quenched, attempts at saving the remains of a culture which itself is lost—or of recreating it at great odds—heroic experiments of man to assert his invincibility before cosmic interference as long as life is in him.

Besides this grand 'epic of the fall of the city of Mystery-Babylon' which is represented by the intrusive chapters xvii and xviii of the Book of Revelation, we find pieces of mythological debris sticking here and there in the other reports, fragments which evidently belong to the 'Atlantis' complex. Most of these have been mentioned in the foregoing explanations. They are all short; the only longer fragment is the passage Rev. xiv. 6–10, a partly assimilated intrusion into the material constituting the eighteenth myth:

(xiv. 6) And I saw another [= an] angel fly in the midst of heaven . . . (8) And there followed another angel, saying, Babylon is fallen, is fallen, that great city . . . (9) And the third angel followed them, saying with a loud voice, If any man worship the new beast and his image, and receive his mark . . . (10) The same shall drink of the wine of the wrath of God, which is poured out without mixture . . .

The first two 'angels' of this passage are personifications of the new satellite, the third is a 'religious' messenger.

This mythological fragment hints at very interesting developments which happened soon after the capture, perhaps even before, when the eventual danger had been recognized and had to be counteracted, magically at least. The new cosmic being had made a powerful appearance and claimed one moiety of the rule of heaven, the mysterious night, with its hosts of stars, during which the sun is quite powerless. Nay, it even trespassed far into the realm of the sun with impunity, and lingered in the sky when he was shining. Surely, to a mighty divine (= 'shining') being like that great veneration was due. It was then that moon worship started and lunar deities came into existence. Nearly all the more important gods of the world-wide pantheon have lunar traits. The rise of a usurping moon-god would certainly excite the jealousy of the sun-god, or, at least, of his priests. And this is just what the passage, Rev. xiv. 9 and 10, seems to report.

CONCLUSION

It would probably be too much to expect that every reader of this interpretation, or commentary, will accept every point of it. But I hope that I have been able to give an entirely new flavour to the study of the strange Book of Revelation, and that I have been able to point out a few novel ways of looking at things which allowed the resolution of seemingly very complicated and involved problems into actually very matter-of-fact and simple ones. The reader will, I further hope, recognize that in, and through, this present work an absolutely new, and, what is perhaps even more, for the first time a real, plastic, and exciting meaning has been attributed to the cryptic Book of John. I claim—though it may sound overweening—that no other commentary, no other interpretation, hitherto published, has been able to do so. May all failings and shortcomings in this monograph not merely be provocative of criticism: may they also incite the one or other critic or reader to continue the task where I had to lay down my pen, for want of more knowledge, so that, finally, the full secret may be wrenched out of the clutches of the apocalyptic Sphinx.

APPENDICES

In the following a number of other apocalypses canonical and uncanonical are given for comparison with, and in augmentation of, the myths of the Book of Revelation. They have been selected for their length, their internal uniformity, and, chiefly, for the important or interesting traits they contain. They comprise:

A. The cosmological myths in the Book of Ezekiel,
B. The cosmological myths in the Book of Daniel,
C. The cosmological myths in the Fourth Book of Ezra,
D. Apocalyptic material in the Book of Isaiah,
E. Apocalyptic material in the Book of Enoch,
F. Cosmological myths in various minor apocalypses,
G. Fragments of an Atlantis myth in the Book of Jeremiah,
H. Mythological material in the Book of Zechariah, and
I. Apocalyptic Material in Exodus.

The numerous other apocalyptic allusions and passages to be found in biblical and apocryphal literature are only parallels of the various myths recounted in this book and its appendices. They will be readily found with the aid of any reference Bible, and yield easily to the cosmological key proposed in these pages. The great number of minor pseudepigraphic works which are only called apocalypses by courtesy, collections of which have been mentioned in the notes, are quite beyond the scope of the investigations which have been the purpose of this book.

APPENDIX A

The Cosmological Myths in the Book of Ezekiel

THE FIRST MYTH

(Ezek. i. 1–14, 22–8; x. 12–15, 18–22)

(i. 1) *Now it came to pass . . . that the heavens were opened, and I saw visions . . .* (4) *And I looked, and, behold, a whirlwind came out of the north, a great cloud and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.* (5) *Also out of the midst thereof came the likeness of four living creatures.* And this was their appearance; *they had the likeness of a man.* (6) *And every one had four faces,*[75] *and everyone had four wings.* (7) And their feet were straight feet: *and the sole of their feet was like the sole of a calf's foot:*[76] *and they sparkled like the colour of burnished brass.* (8) And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. (9) *Their wings were joined one to another; they turned not when they went; they went every one straight forward.* (10) *As for the likeness of their faces they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; and they four also had the face of an eagle.* (11) Thus were their faces: and their wings were stretched upward; *two wings of every one were joined one to another, and two covered their bodies.* (12) And they went every one of them straight forward: whither the spirit was to go, they went; and they turned not when they went. (13) And as for the likeness of the living creatures, *their appearance was like burning coals of fire, and like the appearance of lamps* [torches]: it [*which*] *went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.* (14) *And the living creatures ran and returned as the appearance of a flash of lightning.* (22) *And the likeness of* the [= *a*] *firmament* upon [*above*] *the heads of the living creature was of the colour of the terrible crystal, stretched forth above the heads above.* (23) And under the firmament were their wings straight, the one toward the other:[77] every one had two which covered on this side,

and every one had two which covered on that side, their bodies. (24) *And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty*, the voice of speech, as the noise of an host. When they stood they let down their wings. (25) And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. (26) *And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.* (27) *And I saw as the colour of amber, as the appearance of fire round about within it*, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, *and it had brightness round about.* (28) *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about* . . . (x. 14) And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. (12) *And their whole body*, and their backs, and their hands, *and their wings . . . were full of eyes . . .* (15) And the cherubims were lifted up. *This is the living creature that I saw by the river of Chebar.* (18) Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. (19) And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. (20) This is the living creature that I saw under the God of Israel by the river of Chebar: and I knew that they were the cherubims. (21) Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. (22) And the likeness of their faces which I saw by the river of Chebar, their appearance and themselves: they went every one straight forward.

The first myth of the Book of Ezekiel gives a general description of that great cosmic phenomenon, the former satellite, as it appeared to the original observer when he watched it from the 'river of Chebar', or 'Kĕbar', Babylonian *nâru kabari*, literally the

'Great River'.[78] Not an artificial arm or canal of the Euphrates is meant by this expression, but the girdle-tide (i. 3; x. 22). Ezek. i. 4 tells that this phenomenon appeared in the 'north' and moved with great swiftness; but we are probably right if we reject this chief cardinal point of 'our' times and substitute 'west', the chief point of the time when the former satellite was in the heavens, and the place out of which evil came, as many myths of the world tell us, and which had therefore to be watched. It may well have been 'west' originally, but has been changed to 'north' by a redactor who wanted to give an actualistic turn to the myth by substituting a cardinal point from which danger—from invading armies—chiefly threatened the inhabitants of Palestine.

The first myth describes the general aspects: on a great, brilliantly lighted, quickly moving, heavenly phenomenon, which is addressed as a fire-flashing 'cloud' (i. 4), but later (i. 22; x. 15, 20) as a 'living creature' (singular!), certain markings are discernible which are interpreted as 'likenesses' of fantastically composed figures, 'living creatures' (plural!). The essential thing about them is: they have 'wings', bovine 'horns' and 'soles' (cf. the double-semi-lunar impressions cattle make in soft ground), leonine 'fangs' and 'claws', aquiline 'beaks' and 'talons': in short, they have something about them which is semi-circular. In these objects we recognize the craters of the satellite, lighted from the one or other side. All these 'likenesses of living creatures' moved, not individually and whithersoever each listed, but straightforward and corporately. This repeatedly stressed peculiarity helps to confirm our interpretation.

Another surface feature of roundish shape is addressed as a 'throne', a cushion-like seat, and certain markings in its neighbourhood were interpreted as 'the likeness as the appearance of a man'.

In the Hebrew text of Ezek. i. 22 a significant word occurs which the translators of the A.V. have omitted, since they apparently could not conveniently fit it in anywhere without making the obscure passage more cryptic still. The literal rendering is somewhat like this:

'Situated above the heads of the beings there was a shape like a firmament, in appearance like a terrible *eye* made of ice.'

The idea conveyed by the Hebrew word for 'firmament', *rakia*,

is something round and flat;[79] this disk-like, lid-like 'firmament' is 'behind' the 'beings', the expression 'above the heads of' being explained by the fact that the whole heavenly phenomenon is viewed from 'below'. The word 'eye' describes a staring, glaring round object. These features are, most surprisingly—but, for us, significantly—described as consisting of *ha kora*, ice; the A.V. rendering 'crystal' is influenced by a secondary meaning of the word in the Septuagint text. That ice is really meant is supported by the colours which are mentioned: sapphire-blue, beryl-green, rainbow-iridescent; they are all peculiar to frozen water. This passage of the report is of great importance.

Where the sun's light was directly reflected by the satellite's surface dazzling fiery flashes (i. 13) became visible, while the general illumination of the disk was more yellow; the English text calls this colour 'amber', but the word thus translated[80] may also, and better, be rendered 'electrum', auriferous silver. Before its breakdown the former satellite was about a thousand times brighter than our present moon.

THE SECOND MYTH

(Ezek. i. 15–21; x. 9–13)

(i. 15) *Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.* (16) *The appearance of the wheels and their work was like unto the colour of a beryl and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.* (17) *When they went they went upon their four* sides [literally: *quarters*]: *and they turned not as they went.* (18) *As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.* (19) *And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.* (20) Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for *the spirit of the living creature was in the wheels.* (21) When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. (x. 9) *And when I looked, behold, the*

four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the colour of a beryl-stone. (10) *And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel.* (11) And when they went they went upon their four sides; *they turned not as they went, but the place whither the head looked, they followed it; they turned not as they went.* (12) *And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.* (13) *As for the wheels, it was cried to them in my hearing 'O wheel!'*[81]

The most striking phenomena described in the second myth are the 'wheels'. The 'earth' (i. 15), on which they are described as 'standing', is more literally translated as 'ground', i.e. the background upon which the picture of the vision rested, and which the first myth addressed as 'firmament'. The 'earth' of verse 19, on the other hand, means 'our earth'. How many 'wheels' there were cannot be gathered from the text. Ezek. i. 15, speaks of 'one wheel', but it has 'four faces', i.e. it looked like four wheels. This plural is also stressed in the subsequent verses. But in apocalyptic literature the word 'four' has two meanings: it is a 'definite numeral' only as to place or space, and then means 'completeness', 'all the four quarters'; beyond that it is an 'indefinite numeral' denoting 'being filled with'. The idea is conveyed, therefore, that there were numerous 'wheels', a surmise which is supported by the expressions 'their works' (i. 16), 'O wheel' (x. 13; Hebrew: *galgal*, literally: intricate wheel-work, gearing), and 'a wheel in the midst of a wheel' (i. 16; x. 10). These 'wheels', as well as the 'creatures' in their neighbourhood, were 'full of eyes round about'. The 'wheels' are not real wheels, for the chief function of such is to *turn*—while these are immobile. As is repeatedly stressed they only move together with the 'creatures' and the 'firmament' and only 'in one direction', i.e. the whole 'vision' moves in one piece. This statement is parallel to that made in the first myth and gains meaning only if viewed from the angle of the interpretation proposed in this book.

The picture of the 'wheels' is so baffling that the Jewish theologians, hard set to, had to invent a whole new order of 'angels' in despair: the Ophannim, curious contraptions whose wheels—mis-

understanding i. 16 and x. 10—bisected one another at right angles. The only intelligent and intelligible approach to the mysterious 'wheels' is offered by the mythological school based on Hoerbiger's cosmological theory, which addresses them as big 'craters' (i. 18a), and 'craters within craters' (i. 16; x. 10), 'strewn with craterlets' (i. 18b; x. 12).

The colour of these craters was 'like unto a beryl-stone' (i. 16; x. 9), i.e. a pale sea-green. The word *tarshish* in the Hebrew text probably denoted a kind of chrysolite, olivine, or peridot, semi-precious stones of a yellowish-green colour. All these colours, together with the ones mentioned in the first myth, are self-colours of ice under different lighting effects, and hence important pointers to the material of which the surface of the thing seen in the heavens consisted.

But the word *tarshish* is also of interest because it may well contain an 'echo' of the direction whence the 'earth', or 'background' (i. 15), supporting the 'creatures', 'wheels', etc., had 'the spirit to go', i.e. whence it moved forth. The Phoenician city of Tarshish, from which the gems alluded to were imported, was situated 'in the west', on the coast of Spain; and the word *tarshish* was often used, almost like an adjective, to denote 'coming from the distant west'. It may thus be an important prop for our view—for according to Hoerbiger's theory of the end of satellites the former companion of our earth did rise in the west!

I do not profess to understand any Hebrew: but I am told by friends who have a deep insight into this language that the text of the cosmological myths contained in the Book of Ezekiel (and certain other biblical books) has every appearance of being a clumsy and laboured rendering of a probably practically untranslatable original—a phenomenon similar to that which is so noticeable in the Greek of the majority of the mythological passages in the Book of Revelation. In spite of its relative smoothness the Septuagint text of the Book of Ezekiel certainly reproduces all those uncertainties, those hesitating renderings, those tentative pictures—as also does the Authorized Version. But in spite of all this the essentials of the myths have been preserved and their powerful, if peculiar, pictorialism now yields easily to the key proposed in this book.

THE THIRD MYTH

(Ezek. x. 1–8)

(x. 1) *Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.* (2) *And he* [who was upon the throne] *spake unto the man clothed with linen, and said, Go in between the wheels* [*galgal*, literally: wheel-work, or gearing] *even under the cherub, and fill thine hand with coals of fire from between* [or: beneath] *the cherubims, and scatter them over the city. And he went in in my sight.* (6) . . . *And stood beside* [one of] *the wheels.* (7) *And one cherub stretched forth his hand, from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it and went out.* (8) *And there appeared in the cherubims the form of a man's hand under their wings.* (3) *Now the cherubims stood on the right side of the house* [temple], *when the man went in; and* the [*a*] *cloud filled the inner court.* (4) *Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of* the *brightness* of the Lord's glory. (5) *And the sound of the cherubims' wings was heard even to the outer court, as the voice of* the Almighty God [literally: El Shaddai, *the Destroyer*] *when he speaketh.*

While the first and second myths of the Book of Ezekiel describe, and repeatedly stress, the motionlessness of the individual features on the surface of the former satellite, the third myth reports definite movements and the appearance of certain new features. These movements, significantly, tend towards the centre of the satellite's disk.

The general plan of description is similar to that in the Book of Revelation—first a survey of the features, and then a description of the further developments.

The time immediately prior to the actual disruption has now come. The ice-coat of the satellite is already cracking into slabs, and gaping clefts become visible. Now ice, when under a strain from within or without, breaks in a peculiar star-shaped pattern, which our myth describes not inaptly as a 'man's hand' (x. 8). Once the glaciosphere has thus lost its integrity and rigidity, the

individual slabs, or floes, obey the terrestrial pull individually, crowd slowly towards the 'house', or 'temple', i.e. the satellite's apex, the central point which is nearest to the earth, and thus become displaced, twisted, and tilted. Then 'new features', unnoticed before, began to 'appear', or become prominently visible. Above the heads of the cherubim, which occupied a rather central position, a bluish, or greenish, 'throne' appeared: a large crater, shining in the self-colour of ice, because it did not directly reflect the sun's light (verse 1; the expression 'sapphire stone' probably describes an aquamarine-like gem). Other new features, tilted at a suitable angle, flashed back the borrowed light brilliantly: one is addressed as a 'man dressed in white linen', another centre-moving patch of exceeding brightness is named 'the glory of the Lord'; the centre-most part of the satellite, where jagged ice-bergs were writhing in their attempt to break loose, and scintillating like a heap of jewels, is called the 'fire'. The 'cloud' refers to wisps of detrited satellitic material beginning to stream out into space. The 'coals of fire' scattered over the 'city', i.e. the earth, describe the disintegration in full go, and verse 5 alludes to the roar of the cataclysm which now starts upon the earth.

MYTHOLOGICAL DEBRIS

Unfortunately the redactor of the Book of Ezekiel does not continue in the rich mythological vein in which he has begun. 'Ezekiel, the Prophet' has killed 'Ezekiel, the Apocalyptist'. Therefore we find only scanty shreds of the report of the actual breakdown cataclysm.

Of the disintegrating satellite we read:

(xxviii. 13) . . . *Every precious stone was thy covering* . . . [brilliant appearance of surface features in reflected sunlight] . . . (4) *Thou art the . . . cherub that covereth . . . thou wast upon the holy mountain of God* [i.e. in the heavens], *thou hast walked up and down in the midst of the stones of fire* [full disintegration, and movement of the dying satellite in the streams of shooting-stars] . . . (16) . . . *I will cast thee out . . . and destroy thee, O covering cherub, from the midst of the stones of fire.* (17) . . . *I will cast thee to the* ground [*earth*] . . . (18) . . . *I will bring forth a fire from the midst of thee, it shall*

devour thee, and I will bring thee to ashes upon the earth in the sight of all of them that behold thee [grand picture of the disintegration]. (19) *And they that know thee . . . shall be astonished at thee: thou shalt be a terror* cataclysm [at its climax], *and never shalt thou be any more* [complete disintegration].

The disintegration is also referred to (out of place) in the first myth (i. 4); the literal translation of the passage there: 'a fire enfolding itself', is: 'a fire taking hold of itself', or 'catching up to itself', i.e. forming a continuous stream. It is the stream of debris, the shooting-star swarms, which is thus alluded to.

There are allusions—tantalizing because of their paucity—to the fight of Marduk with Tiāmat, the Babylonian version of the great cataclysm, or to a closely related myth:

(xii. 13) My net also will I spread upon him . . . (14) And I will scatter toward every wind all that are about him to help him, and all his bands, and I will draw out the sword after them.

There were warnings of the impending disaster:

(iii. 12) . . . I heard behind me a voice of a great rushing [literally: an earthquake] . . . (13) I also heard the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and the noise of a great rushing [literally: an earthquake]. (15) Then I came to them . . . at Tel-abib [Babylonian: *til-abūbi:* 'Hill of the Great Flood'], that dwelt by the river Chebar [literally: the 'Great River', i.e. the girdle-tide], and I sat where they sat, and remained astonished [literally: terrified] among them seven days. (16) And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, (17) . . . I have made thee a watchman . . . therefore hear the word at my mouth and give them warning from me. (vii. 7) . . . The time is come, the day of the trouble is near . . .

But they would not take any warning:

(xii. 27) They . . . said: The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

It seems that when a 'siege' (i.e. the flood) threatened, the reporter built himself, and victualled, an ark, if otherwise absolutely obscure passages in Ezek. iv may be interpreted thus:

(iv. 3) . . . Take unto thee an iron pan [i.e. something that looked like a pan: an 'ark'; the word 'iron' is not justified] . . . (9) Take thou also unto thee wheat and barley . . . (10) . . . which thou shalt eat by weight, twenty shekels [about 12 ounces] a day: from time to time [i.e. not all at one meal] shalt thou eat it. (11) Thou shalt drink also water by measure, the sixth part of an hin [about one quart]: from time to time shalt thou drink.

When the catastrophe came on the others were taken by surprise and perished for lack of protection and food: they tried to save themselves with the aid of skin-floats, primitive life-belts:

(xiii. 18) Woe to the women that sew pillows to all armholes . . . to hunt [save] souls . . . (20) I am against your pillows . . . I will tear them from your arms, and will let the souls go . . .

Others built pyramids, artificial hills of refuge from the rising waters:

(xiii. 10) . . . One built up a wall . . . and others daubed it with untempered mortar [or: faced it with unburnt brick] . . . (11) . . . it shall fall; there shall be an overflowing shower [a rain-deluge]; and . . . great hailstones shall fall; and a stormy wind shall rend it [literally: a tempestuous wind shall burst forth] . . . (13) . . . I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it . . . (15) Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar.

It is well worth noting that the word here used for 'great hailstones' is the extremely rare, non-Hebrew expression *'elgābhīsh*, evidently borrowed from the strongly assonant Akkadian (Babylonian) word *algamīshu*, which means 'jagged crystal' (i.e. ice), a most significant description if regarded from the point of view of the explanations of the mythological school based upon Hoerbiger's theory. Besides, this chance expression allows us to establish with great certainty the place of origin of this myth, and of the others of the same cycle.

In safe places groups of diluvians of different nation and race, and their chattels, were thrown together into cosmically caused communities of fate; but refuge after refuge was lost:

(xxxviii. 9) . . . Thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land . . . (12) to turn thine hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the middle of the earth.

The exceedingly rare Hebrew expression for 'middle of the earth' which is used here, *tabbūr ha-'āres*, means, literally, 'navel, or projecting centre-point, of the earth'. The idea suggested by the daring expression (which, however, is not without parallels in the mythology of the world) is, that at such a place some at least may hang on to life.

But even the mountain peaks offered only little protection, and their guardian deities were powerless:

(vi. 3) Thus saith the Lord God to the mountains and to the hills . . . I will destroy your high places. (4) . . . Your altars shall become desolate and your sun-images [significant allusion: the god of the satellite is speaking] shall be broken . . . (8) Yet I will leave a remnant . . . Ye shall be scattered through the countries. (9) And they that escape of you shall remember me among the nations.

The food-problem of the hard-pressed generation of diluvian fugitives was terrific. No other sustenance available in the water-scoured wastes of the post-satellitic age, they turned cannibal—as also many other myths of mankind report:[82]

(v. 10) The fathers shall eat the sons . . . and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee I will scatter in all the winds. (11) A third part of thee shall die with the pestilence, and with famine . . . and a third part shall fall by the sword . . . and I will scatter a third part into all the winds.

The final universal catastrophe caused by the disintegrating satellite is echoed in the following passage:

(xxxviii. 18) . . . It shall come to pass in that day . . . that my fury shall come up into my nostrils. (19) For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land . . . (20) so that the fishes in the sea, and the fowls of the heaven, and the beasts of the field, and all the men

that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places [literally: the steps, the staircases, the ladder-like heights; the rare word used here may refer to a refuge-tower, a 'step-pyramid'] shall fall, and every wall shall fall to the ground. (21) And I will call for a sword against . . . all my mountains . . . every man's sword shall be against his brother. (22) And I will plead . . . with pestilence and with blood; and I will rain upon . . . the many peoples . . . an overflowing shower, and great hailstones [literally: ragged masses of crystal, i.e. ice], fire, and brimstone.

Such fragmentary mythological apocalyptic material of great magnificence, clearness, and individuality, we find scattered through all the Book of Ezekiel, though frequently much distorted by the attempt of the redactor, or redactors, to attribute an historical, and especially a Jewish-historical, turn to it. Nevertheless we can recognize also in the mythological material of the Book of Ezekiel the general plan of all apocalyptic reports: the description of the satellite prior to the breakdown, the disintegration of the satellite and its cataclysmal consequences, and the time of recovery after the end of the great cosmic catastrophe. The concluding chapters of the Book of Ezekiel contain the vision of Paradise and the redistribution of the earth among the 'faithful', a trait which is always to be expected at the end of such reports.

MYTHOLOGICAL MATERIAL REFERRING TO THE LOSS OF ATLANTIS

The Book of Ezekiel contains also a few passages which distinctly refer to another complex of mythological matter, the Atlantis Cycle. As in the Book of Revelation the material is introduced abruptly and without any apparent need, and is only superficially redacted to fit into the general scheme of the book. And as in the Book of Revelation, the Atlantis material of the Book of Ezekiel also appears lumped together, not scattered, like most of the other myths. Ezekiel uses the Atlantis passages in a harangue against 'Tyre' (Ezek. xxvi–xxviii).

(xxviii. 2) . . . Thou hast said, I am a God, I sit in the seat of God in the midst of the seas; yet . . . (xxvi. 15) Thus saith the Lord God . . . : Shall not the isles [or: coastlands] shake at the sound of

thy fall? . . . (16) Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling, and shall sit upon the ground, and shall tremble at every moment and be astonished at thee [terrors caused by continued tremors and quakes of the earth after the capture]. (17) And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it. (18) Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure [fear of further submergences]. (19) For thus saith the Lord God . . . When I shall bring the deep [*tehōm*, the nether sea] upon thee; (20) when I shall bring thee down to be with them that descend into the pit [the nether world, a subterranean domain, *sheol*], with the people of old time, and shall set thee in the low parts of the earth [literally: in a land of lowest depth], in places desolate of old . . . that thou be not inhabited . . . (21) I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God. (xvii. 27) . . . All . . . shall fall into the midst [literally: heart; extended sense: bottom] of the seas in the day of thy ruin.

It will be agreed that the allusions in this myth fit the coast-town of Tyre as little as those in the myth in the Book of Revelation fit the inland city of Babylon. They are part of the Atlantis complex of myths, and are used here to inveigh against the great Phoenician city which for some reason or other had incurred the displeasure of the redactor or his employer.

APPENDIX B

The Cosmological Myths in the Book of Daniel

The authorship of the Book of Daniel is obscure and its actual hero is unknown. But there is no real reason to doubt the general tenor of the introductory statement to the book that this hero, together with certain other young people, was selected from among the intelligentsia of a conquered nation because he was 'skilful in all wisdom, and cunning in knowledge, and understanding science' (Dan. i. 4), and good at 'shewing of hard sentences, and dissolving of doubts' (Dan. v. 12), and that he was offered the magnificent chance of practising and augmenting his knowledge in the richly endowed institutes and libraries of the conquerors.[83] These latter were certainly Babylonians, for only in the mighty metropolis on the Euphrates may literature and learning be said to have been blooming in that part of the world then. The conquered were Palestinians; the pick of them may have been Jews, or they may not. The point is of no importance.

The members of the College of Magicians and Astrologers, the Babylonian 'Royal Society', took great interest in certain strange tales which had somehow got into their hands. Special disputations were held in which 'many ran to and fro, and knowledge was increased'. But the myths, approached from a dead angle, and tackled with inefficient thought-tools, remained 'shut and sealed'. Even Daniel, their erudite president—whose grandiloquent title was 'Chief of the Governors over All the Wise Men of Babylon', and who received the taxes of a province by way of salary—'understood not'. And when once a certain outsider, a visiting scientist, pointed out new methods of interpretation, the effect was devastating: they got all upset, fainted in open session, and some were ill for days afterwards:

(viii. 15a) . . . When I . . . had seen the vision . . . (27a) I was astonished [= puzzled, perplexed] . . . (vii. 15) I . . . was grieved in my spirit in the midst of my body, and the visions . . . troubled me. (viii. 15b) [I] sought for the meaning . . . (vii. 28) . . . My cogitations much troubled me, and my countenance changed. (vii. 16) I came near unto one . . . that stood by, and asked him the truth of all this.

(viii. 13) . . . I heard one . . . speaking, and another . . . (27) but none understood it. (16) . . . [Then] I heard a man's voice . . . which . . . said, Gabriel [this name means 'Confidential messenger of God'], make this man [= Daniel] to understand the vision. (15c) There stood before me . . . a man. (17a) . . . He came near where I stood, (vii, 16) . . . and made me know the interpretation of the things. (viii. 17) . . . He said unto me, (ix. 22a) . . . I am . . . come forth (23) at . . . thy supplications, (22b) to give thee skill and understanding . . . (viii. 17b) Understand, O son of man: [Of] the time of the end [is] the vision . . . (19) . . . In the last end . . . (xii. 1) . . . there shall be a time of trouble, such as never was . . . (viii. 25) . . . The vision . . . is true . . . [but] it shall [not] be [= happen] for many days. (xii. 4) But . . . shut up the words, and seal the book . . . [i.e. keep this interpretation secret]. (10) . . . The wise [= the initiated] shall understand. (viii. 27) . . . [Then] I . . . fainted, and was sick certain days . . .

The second chapter of the Book of Daniel tells of certain difficulties relating to the tenor of a certain 'forgotten dream' and to its 'interpretation'. However, it seems that the squabbles among the learned of that time—whom our text calls 'magicians' and 'astrologers', which terms are by no means meant to be depreciatory—were less about 'dreams' or 'visions', but about certain other 'messages from another world', the true meaning, for instance, of certain ancient writings of archaic language and obscure diction, and their possible significance for the present and the future (ii. 29). Only Daniel, who apparently was a specialist in such matters (i. 17) and had passed the most rigorous examinations with distinction (i. 20), was able to put the debated passage into the vernacular.

It ran as follows:

THE FIRST MYTH

(Dan. ii. 31–5)

(ii. 31) . . . *Behold a great image . . . whose brightness was excellent . . . and the form thereof was terrible.* (32) This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass [bronze], (33) his legs of iron, his feet part of iron and part of [unbaked] clay. (34) . . . *A stone was cut out without*

hands, which smote the image upon his feet that were of iron and clay, and brake them *to pieces.* (35) *Then was* the iron, the clay, the brass, the silver, and the gold, [= *the whole image*] *broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain,* and filled the whole earth.

The interpretation which Daniel gives of this passage is of no interest for us. Its true meaning must have remained hidden to him, for the myth is a cosmological one. Only when it is regarded as a—much-mangled—report of the disintegration of the former satellite does it at once gain a clear meaning.

The 'bright image of terrible form', shining in yellows (gold, 'brass'), whites (silver), and greys (clay, iron), falls to pieces as soon as a certain 'stone', the first and considerable fragment of the satellite's glaciosphere, has become detached from the 'image'. The debris then spreads behind the satellite in the form of a 'tail', like a 'cloud of chaff carried away by the wind'. When the core fragments of the satellite eventually descended upon the earth, they were found to be of considerable size (35c). It is possible that the 'unbaked clay' of the image is an echo of the fact that part of the satellite's material was loess and other earthy stuff, and that the iron is a reference to the hail of ores which came down at one time. There are traces in Semitic mythology to that effect; the 'image of terrible form' is called a 'dragon' or 'serpent' in some myths: and 'iron ore' is termed *nechoshet* in Hebrew, which means, literally, 'serpent's dirt', or 'droppings'.

The Book of the Secrets of Enoch adds, with reference to the 'phenomenon of the cut-out key-stone': (Secr. En. xxix. 3) 'From the stone I cut a great fire, and from the stone I created . . . all the troups of Stars, of Cherubim, Seraphim, and Ophannim, I cut from the fire.'

FRAGMENTS OF A SECOND MYTH

The fourth chapter of the Book of Daniel contains elements of a myth of the 'Tree in the midst of the earth' (iv. 10), the great world-tree, or centre-pillar of the vault of heaven, under whose spreading branches all that had life throve splendidly (11–12). It

was destroyed when 'a watcher [reference to the 'eyes' of the satellite] and an holy one [*one* person only; i.e. a divine, all-seeing messenger, or announcer] came down from heaven', who 'cried aloud, and said thus, Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit' (13–14; reference to the disintegration). The 'stump' and the 'roots' of the great world-tree, the earth itself, so to speak, were not destroyed, for they were strong enough (bound 'with a band of iron and brass') to withstand the fall of the 'strong tree whose height reached unto heaven, and whose sight unto the end of all the earth', that is, which propped the vault of heaven and 'visibly' protected all the earth. But the 'stump' became 'wet with the dew of heaven' (15b), till 'seven times', that is, all necessary time, had passed—the whole being a very much toned down version of the report in Genesis, 'the windows of heaven were opened' and 'it rained upon the earth forty days and forty nights'. Then all creation ran wild (14), each being fending for itself as best it could. Man, who had been 'flourishing in palaces' (4), now dwelt 'with the beasts of the field', eating 'grass as oxen' for hunger and want of other food (25). His body, exposed to the weather, became covered with protective hair 'like eagle's feathers', and his nails became like the 'claws of birds' (33). This was a time when all the inhabitants of the earth were 'reputed as nothing', and when 'he'—the blindly smiting cosmic power in whose grasp the earth and its life then was, and whose hand no-one could stay—did 'according to his will in the army of heaven and among the inhabitants of the earth' (35).

At the end of the 'seven times' and after man had learnt by bitter experience that the 'heavens' *did* 'rule', the 'kingdom', i.e. the earth, became 'sure' again (26), and there was a 'lengthening of tranquillity' (27), that is, the time of recuperation, the post-cataclysmic aeon, started.

This myth of the hewing-down of the great world-tree and its dire consequences, which has parallels in the mythology of various peoples of the earth, has been most ruthlessly mangled by the redactor of the Book of Daniel. It is only with difficulty that we can recover the general tenor of the myth out of the faint remaining echoes.

THE THIRD MYTH

(Dan. vii. 1–12)

It is only in chapter vii that the first full-length myth is presented to us, in an undistorted, little changed form. It contains a description of the general aspect of the face of the former satellite immediately prior to its disintegration, with the familiar names of round or curved objects for the different aspects of the craters—spots, eyes, thrones, and wheels, being used to describe fully illuminated ones; wings, teeth, ribs, claws, and horns, to describe partly illuminated ones—and the small craters upon the big ones which are so significant and so helpful for our way of interpretation: horns with eyes, and a throne with wheels (but in spite of that immovable). It also describes, in fine detail, the beginning of the breakdown of the former satellite.

(vii. 1) . . . Daniel had a dream and visions . . . then he wrote . . . and told the sum of the matters. (2a) . . . *I saw in my vision . . . and, behold,* . . . (3) . . . *four great beasts come up from the sea* [= the west], diverse one from another [they are really only different aspects of the same phenomenon]. (4) *The first was like a lion, and he had eagle's wings: I beheld till the wings were thereof plucked* [beginning of disintegration], *and it was lifted up from the earth and made to stand upon the feet as a man* . . . [cf. the vision in Rev. x. 1–7] (5) *And behold another beast . . . like a bear, and it raised itself up on one side, and it had three ribs in the mouth of it between the teeth of it* . . . (6) *And after this I beheld . . . another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads* . . . (7) *After this I saw . . . a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it* [earthquakes and their consequences]: and it was diverse from all the beasts that were before it; *and it had ten horns.* (8) *I considered the horns, and . . . there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and . . . in this horn were eyes . . . and a mouth speaking great things* [new configurations coming into prominence, old ones becoming disintegrated; thunderstorms begin]. (11) *I beheld then . . . till the* [first] *beast was slain, and his body destroyed,*

and given to the burning flame [observation of the disintegration of a considerable part of the satellite's surface]. (12) *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season* and time [the satellite's surface is only destroyed piecemeal; the centre has gone, the floes from the limb of the glaciosphere can only be disintegrated when they have crowded to the apex-point nearest to the earth]. (9) *I beheld till the thrones were cast down*, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; *his throne was like the fiery flame and* his [= *its*] *wheels*[84] *as burning fire.* (10) *And a fiery stream issued and came forth before him* [streamers of debris leave the centre of the satellite's face[85]]; the judgment was set . . . (2b) . . . *and, behold, the four winds of heaven strove upon the great sea* [literally: were stirring up the great abyss of waters: the girdle-tide is being lashed by the incipient storm catastrophe; this passage of the happenings on earth is proleptic].

THE FOURTH MYTH

(Dan. viii. 2–12)

This myth contains another description of the former satellite as it appeared 'at the time of the end', immediately prior to, and in the earliest stages of, the disintegration. The 'ram' and the 'goat' are really personifications of the same cosmic phenomenon, but for dramatic reasons the 'ram' avatar has been transformed into an opponent of the 'goat' avatar, which latter has magnificent and important original traits (cf. especially viii. 5).

(viii. 2) . . . *And I was by the river* . . . [at the shore of the girdle-tide]. (3) . . . *I lifted up mine eyes . . . and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.* (4) *I saw the ram pushing* westward, and northward, and southward; *so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.* (5) *And as I was considering . . . an he-goat came from the west* [cf. note 8] *on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.* (6) *And he came to the ram that had two horns . . . and ran unto him in the*

fury of his power. (7) *And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him* . . . (8) *Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones* toward the four winds of heaven [other craters coming into prominence at different parts of the satellite's surface through new tilting and lighting effects]. (9) *And out of one of them came forth a little horn, which waxed exceeding great* . . . (10) *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground* [fall of cosmic material] *and stamped upon them* [earthquakes start]. [Verses 11 and 12, corrupted beyond hope, describe, crescendo, a battle in the heavens which ends with the complete defeat and destruction of the 'goat'.]

FRAGMENTS OF A FIFTH MYTH

The satellite anthropomorphically described; a sort of parallel to the first myth:

(x. 4) . . . As I was by the side of the great river [i.e. the girdle-tide] . . . (5) I lifted up mine eyes . . . and behold a certain man clothed in linen whose loins were girded with fine gold. (6) His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

DEBRIS OF A SIXTH MYTH

The concluding two chapters of the Book of Daniel contain fragments of a myth evidently describing the flowing off of the girdle-tide and the repeated oscillation poleward and equatorward of the unchained waters. However, the redactor of the book, in a frantic effort to give an historical twist to his material, has practically obliterated the ancient report. But we can still catch echoes of the tidal catastrophe 'at the time of the end' in the 'invasions' of the 'king of the south' into the territories of the north; and the violent counter-moves of the 'king of the north' against the south. The fact of something powerful and irresistible 'coming, over-

flowing, and passing through' (xi. 10) and returning again, fraught with all sorts of material, is strongly stressed, as is also the fact that the earth was laid waste 'with the arms of a flood' (22). Also the atmospheric disturbances caused by the flowing off of the tropical air-girdle-tide ('whirlwind', 40) are not forgotten. The swelling waters 'took many islands' (18); some land areas which were thought to be quite safe were devastated (16, 24, 41), while others remained unscathed (41); a 'glorious holy mountain', surrounded by the waters, but never submerged, is mentioned as the safest refuge (45). In the struggle for salvation some took to ships (30, 40), while most 'cast up mounts' (15) or established 'fortresses' (10), or 'forts' (19), or 'strongholds' (24), but only some of these (19) withstood the onrush of the waters. The tutelar deities of these archetypes of pyramids, the 'gods of forces' (i.e. fortresses) were greatly honoured (38, 39), while the worship of the 'God of gods' and of the 'God of the fathers', which had proved ineffective, was given up (36, 37).

The twelfth, and last, chapter of the Book of Daniel alludes to the 'better world' which resulted after the great cataclysm, the proper end of all apocalyptic reports.

APPENDIX C

Mythological Material in the Fourth Book of Ezra

THE EAGLE MYTH

(4 Ezra xi)

(1) And it came to pass . . . that I saw a dream [vision]: and, lo! there came up from the sea an eagle which had twelve feathered wings, and three heads. (2) And . . . he spread his wings over the whole earth, and all the winds of heaven blew on him, and the clouds were gathered together unto him. (3) And . . . out of his wings there grew anti-wings, and they became [= were] wings petty and small. (11) And I numbered his anti-wings, and, lo! there were eight. (4) But his heads were at rest: the middle head was greater than the other heads . . . (5) And . . . the eagle flew with his wings to reign over the earth and over them that dwell therein. (6) And I beheld how all things under heaven were subject unto him . . . (7) And . . . the eagle rose upon his talons and uttered his voice to his wings . . . (10) And . . . the voice proceeded not from his heads but from the midst of his body. (12) And on the right side there arose one wing and reigned . . . (13) And . . . after it had reigned, it came to its end and disappeared so that the place of it was not visible. Then arose the second and reigned, and this bare rule for a long time. (14) And . . . after it had reigned it also came to its end, so that it disappeared even as the first. (15) And . . . a voice sounded which said to it: (16) Hear thou that hast borne rule . . . so long a time: this I proclaim unto thee before thou shalt disappear: (17) After thee shall none bear rule the length of thy time, nay, not even the half of it. (18) Then the third lifted itself up and held the rule even as the former, and it also disappeared. (19) And so it fell to all the wings in turn, to rule and then disappear. (20) And . . . in process of time the little wings were also set up upon the right side that they also might hold the rule. And some of them bare rule but disappeared suddenly: (21) And some of them were set up but did not hold the rule. (22) After this . . . the twelve wings disappeared, and two little wings; (23) and nothing was left

in the eagle's body save only the three heads that were at rest, and six little wings. (24) And . . . from the six little wings two detached themselves, and remained under the head that was on the right side: but four remained in their place. (25) And . . . these under-wings thought to set themselves up and to hold the rule. (26) And . . . one was set up, but immediately disappeared; (27) a second also, and this disappeared more quickly than the first. (28) And . . . the two that remained thought also in themselves to reign; (29) And while they were thinking thus . . . one of the heads that were at rest—it, namely, that was in the midst—awoke; for this was greater than the two other heads. (30) And . . . it allied with itself the two other heads; (31) And . . . the head was turned with them that were with it, and did eat up the two under-wings that thought to have reigned. (32) This head bare rule over the whole earth, and exercised lordship over the dwellers therein with much oppression; and it wielded more power over the inhabited world than all the wings that had been. (33) And after this . . . the middle head suddenly disappeared, even as the wings. (34) But there remained the two heads . . . (35) And . . . the head upon the right side devoured that which was upon the left. (36) Then I heard a voice . . . (37) as it were a lion . . . roaring . . . and he spake, saying . . . (45) . . . thou shalt disappear, O thou eagle, and thy horrible wings, and thy little wings most evil, thy harm-dealing heads, thy hurtful talons, and all thy worthless body. (46) And . . . the whole earth, freed from thy violence, shall be refreshed again . . . (xii. 1) And it came to pass, while the lion spake these words unto the eagle . . . (2) the head that remained disappeared. And the two wings which went over unto it, set themselves up to reign, and their rule was short and full of uproar. (3) And . . . these also disappeared, and the whole body of the eagle was burnt: and the earth was terrified greatly.

The 'eagle myth' of 4 Ezra, which the book itself, significantly, calls a vision of 'the end of the times, and the last of the periods' (xii. 9), is one of the grandest and most detailed descriptions of the disintegration of the former satellite which is to be found in the mythology of the world. Its clearness and accuracy in detail is marvellous, if we view it from the angle of the teachings of Hoerbiger's theory of the end of satellites. For it is then, and only then,

that it begins to give up its secrets. Approached from any other angle, the commentators of the 'eagle vision', ancient and modern, had, after all their honest and laborious endeavours, to join in the original redactor's sigh for the *real* 'interpretation and distinct explanation of this fearsome vision' (xii. 8).

The chief version of the Fourth Book of Ezra is in Latin, evidently a rendering of a lost Greek text, which in its turn was probably a translation of a lost Hebrew, or other Semitic, book. This theory would allow the establishment at least of the meaning of the word 'eagle', the keyword of the myth. The Latin *aquila* is certainly a translation of the Greek ἀετός, a word whose root-meaning is 'the one moving as fast as the wind'. What Semitic word this was a rendering of is of no great importance; it was probably one which expressed a similar sense: a dangerous, powerful being which moved quickly through the upper air.[86]

The eagle myth begins with the description of a gigantic being (2a) which came forth from the west, manneristically called 'the sea' (1b), and caused, among other things, disorder in the atmosphere (2b). This trait is really proleptic. This 'winged being' was the former satellite, as we quickly learn from its description. Some of its surface features, partly lighted craters, are addressed as 'wings' and 'anti-wings' (smaller or dependent craters), or as 'talons'; certain irregular patches and areas are addressed as 'heads'. These 'wings of the eagle' remind us of the 'wings of the beasts' of Rev. iv. 8, and the 'wings of the living creatures' of Ezek. i. 6 ff. The 'little wings growing out of the big wings' and their being 'feathered' remind us of the similarly graphic description of the same phenomenon in the Book of Ezekiel of the 'wheels within wheels', and the 'wheels covered with "eyes" all over'.

In order to understand fully all the details of the description of the disintegration we shall have to insert another short cosmological paragraph here.

In the last stages of its existence the satellite is no more spherical in form, but distinctly ovoid, owing to the great distortion which it experiences through the terrestrial gravitation. The pointed end of this ovoid will naturally be turned towards the earth, which caused its coming into being; the diametrically opposite end of the distorted satellite will be more rounded. A body of that form moving transversely through a material medium, will try to go with its

rounded end foremost. The satellite did not altogether succeed in doing so, because the terrestrial gravitation kept pulling the pointed end towards the earth. This play of forces caused the pointed end to be 'left behind'. A terrestrial observer living in the northern zone refuge (or in a tropical refuge north of the equator) would therefore see the apex of the pointed end of the satellite displaced 'towards the right'. This apex is 'the midst of his body', the place where the disintegration will start.

And this is exactly what the eagle myth tells in verses 10 ff. The 'wings' (satellitic craters) 'arise on' (move towards, or, become exceedingly prominent on) the 'right side' (the displaced apex), 'reign' or 'hold rule' (remain in powerful prominence) for spells of time which rapidly decrease in length as the spectacle progresses (a magnificent detail of the observation), and 'disappear without leaving a trace' (are disintegrated).[87] At last the 'eagle's body' (the centre of the satellite's disk) was quite stripped of all its surface features; only some peripheral ones, chiefly the polar ones, remained (23): three 'heads' which hitherto had been 'at rest' (immovable) and some 'little wings' (peripheral craters). When practically all the 'wings' had moved to the 'right side' (24 ff.), and become destroyed, the 'heads', surface features near the north pole of the satellite, 'awoke' (began to move; 29 ff.), 'bare rule', and disappeared. They 'reigned' with 'much oppression'; the myth also tells, with unveiled surprise, that the last 'head' and the remaining few 'wings' caused more 'uproar' than their predecessors, though they 'reigned' only for a very short time: for in the meantime satellitic wreckage had spiralled down to the earth, with great meteorological consequences, and the waning gravitational powers of the dying companion had caused seismic, volcanic, and diluvial catastrophes. The rage of the cataclysm reached its climax when 'the whole body of the eagle was burnt' (xii. 1–3). After this, as the myth fitly tells (46), the paradisial asatellitic age of recovery started.

THE MYTH OF THE MAN

(4 Ezra xiii)

(xiii. 1) And it came to pass . . . that I dreamed a dream . . . (2) . . . And . . . there arose a violent wind from the sea [= west], and stirred all its [the girdle-tide's] waves. (3) And . . . the wind

caused to come up out of the heart of the seas as it were [from due west] the form of a man. And . . . this man flew with the clouds of heaven. And wherever he turned his countenance to look everything seen by him trembled . . . (4) And whithersoever the voice went out of his mouth, all that heard his voice melted [or: burned] away . . . (5) And . . . there was gathered together from the four winds of heaven [from all over the inhabitable earth] an innumerable multitude of men . . . (6) And . . . he cut out for himself a [piece like a] great mountain . . . and flew upon it. (7) . . . I sought to see the . . . place whence the mountain had been cut out; and could not. (8) After this all who were gathered together . . . were seized with great fear . . . (9) And . . . when he saw . . . the multitude . . . (10) . . . he sent out of his mouth as it were a fiery stream, and out of his lips a flaming breath, and out of his tongue he shot forth a storm of sparks. (11) And all these were mingled together—the fiery stream, the flaming breath, and the storm—and fell upon . . . the multitude . . . and burnt them all up, so that suddenly nothing more was to be seen of the innumerable multitude save only dust of ashes and smell of smoke. When I saw this I was amazed. (12) Afterwards I beheld the same man . . . call unto him another multitude . . . (13) . . . Then drew nigh to him the faces of many men, some of whom . . . were in bonds . . . brought [that they] . . . should be offered.

In the myth of the man the redactor of the Fourth Book of Ezra preserves for us another fine report of the disintegration of the former satellite. A 'sharp-eyed' (3c), fast-moving (3b), supernatural being, which, for mythological considerations, is given slight anthropomorphic traits, arose out of the west ('sea', 3), at a time when air and water were convulsed (2) and the whole earth trembled and quaked (3c). This part of the myth, verses 2 and 3, is really proleptic, cosmologically speaking, but it was put at its beginning to serve as an introduction.

The description of the disintegration starts in verse 8. The obscure expression, 'he cut out for himself a great mountain and flew upon it', is better rendered: 'a piece as big as a mountain detached itself from the supernatural being and flew alongside it for a while'. The passage should be compared with Dan. ii. 34–5: 'A stone was cut out without hands . . . and . . . became a great mountain.' It is

the first fragment of the satellite's glaciosphere that came off. Because the slabs into which the glaciosphere had been riven crowded towards the apex when the disintegration once started the place where the first piece had come off became indistinguishable (7). This observation is somewhat parallel to Rev. xiii. 3, which reports of a 'deathly wound of the beast which was healed, and made all the world wonder'. The disintegration thus started made quick progress. Verse 10 describes it already in full go.

Fear-stricken multitudes crowded the life refuges (5, 7, 10, 12). Those whose refuges lay in the path of the descending barrages of wreckage (11) were completely exterminated. Verses 12 and 13 tell of the coming into existence of satellite worship (including human sacrifice) to escape the wrath of the 'man'. But, as Ezra ix. 16 says, laconically: 'There are more who perish than shall be saved.'

Besides these two magnificent full-length reports the Fourth Book of Ezra contains a good deal of mythological debris. As it contains no new or original information it has not been dug out and presented here, but some of it appears in the Notes (cf. List of Passages Quoted).

APPENDIX D

Mythological Material in the Book of Isaiah

Interspersed in the great mass of material which makes up the (composite) Book of Isaiah, we find a considerable number of passages which are distinctly non-prophetic, though they have been made to suit prophetic purposes. From them the following epitome has been compiled.

The great cataclysm:

(xxviii. 22) . . . I have heard from . . . a consumption . . . determined upon the whole earth . . . (xxix. 5) . . . It shall be at an instant, suddenly, (6) . . . with thunder, and with earthquake, and great noise, with storm and tempest, and the flames of devouring fire.

Description of the beginning of the disintegration of the former satellite:

(vi. 1) . . . I saw . . . the Lord sitting upon a throne, high and lifted up, and his train [loose-flowing robe] filled the temple [literally: the great lofty place, i.e. the heavens]. (2) Above [or: round] it stood the seraphim [i.e. the burning ones, the fiery serpents]: each one had six wings [reference to surface features] . . . (3) And one cried . . . (4) And the posts of the door moved [more literally: (3) And they kept calling to each other . . . (4) And the foundations of the threshold—i.e. the earth—shook] at the voice of him that cried, and the house [= the temple of verse 1] was filled with smoke . . . [cf. Psalm xviii. 8–10]. (6) Then flew one seraphim to me with a live coal in his hand which he had taken . . . off the altar [central part].

The further progress of the disintegration is not described, but in Isa. vii. 4, 'two tails of smoking firebrands' are mentioned—a most interesting and significant expression (cf. pp. 31 f.).

Mythological pictures of the fight between the good and evil principles are then offered:

(xxvii. 1) In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing [or: swiftly flying] ser-

pent, even leviathan, that crooked [or: curved, arched] serpent: and he shall slay the dragon that is in the sea. (xxxiv. 5) My sword shall be bathed [shall welter in a rage of revenge] in heaven . . . it shall come . . . to judgment; (6) The sword of the Lord is filled with blood . . . (4) All the host of heaven [the stars] shall be dissolved, and the heavens shall be rolled together like a scroll [cf. Rev. vi. 13–14]: and all their host shall fall down . . . (xxix. 5b) . . . The multitude of the terrible ones shall be as chaff that passeth away [is carried away with the wind as in winnowing] . . . (xxiv. 23) Then the moon shall be confounded . . . [the moon, Hebrew *lebānah*, the '*White* One', shall turn *red*, as if blushing with shame; the ice-coat of the satellite has by now been ripped off, and the loess and core layers have become visible]. (xxxiv. 7) And the unicorns shall come down with them, and the bullocks, and the bulls [cosmic missiles of different sizes and aspect]; and their [= the] land shall be soaked with their blood . . . [loess rains; muddy, reddish-brown state of all waters].

Truly magnificent passages, full of well-observed detail.

Men try to save themselves, but it is an almost vain attempt, now that the waters, too, leave their wonted steads; for a while the refugees felt secure in their asylums and hiding-places; but then catastrophe overtook them:

(xxviii. 17) . . . The hail shall sweep away the refuge . . . and the waters shall overflow the hiding-place; (18) and your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it; (19) from the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night.

This passage is important for the report of the repeated periodic lapping of the shore-parts of the great girdle-tide preliminary to its complete ebbing off. Under the waning gravitational powers of the disintegrating satellite, which at that time revolved six times round the earth in one day, the water-ring began to flatten out everywhere where the satellite was not directly overhead.

Every vestige of civilization vanished during the cataclysm:

(ii. 20) In that day a man shall cast away his idols of silver, and

his idols of gold, which they made each one for himself to worship . . . (19) And they shall go into the holes of the rocks, and into the caves of the earth . . . when he ariseth to shake terribly the earth.

There was practically no escape:

(xxiv. 1) Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . (18) And it shall come to pass that he who fleeth from the noise of the fear [seismic phenomena?] shall fall into the pit [i.e. the lake of fire; volcanic phenomena]; and he that cometh up out of the midst of the pit shall be taken in the snare [trapped in unfavourably situated refuges by tidal phenomena]. For the windows from on high are open, and the foundations of the earth do shake; (19) the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; (20) the earth shall reel to and fro like a drunkard and shall be removed like a cottage [which collapses in an earthquake].

But in certain areas the waters fell and land emerged:

(l. 2) . . . At my rebuke I dry up the sea . . . (li. 10) . . . Art thou not it who hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?

Safe mountain refuges allowed the rallying of survivors and, the cataclysm over, became the centres whence mankind attempted to resume its onward path:

(ii. 2) And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills. (xxv. 10) For in this mountain shall the hand of the Lord rest . . . (iv. 2) In that day the fruit of the earth shall be excellent and comely for them that are escaped . . .

In chapter xxi there is also a short Atlantis reference, telling of the arrival of a group of refugees:

(xxi. 1) The burden [report] of the desert of the sea. As whirlwinds in the south [where the capture-tide gathered] pass through, so it cometh from the desert, from a terrible land [i.e. where ter-

rible things happened]. (8) . . . I stand continually upon the watch-tower in the day-time, and am set in my ward whole nights [every night]: (2) A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth . . . [references to the still incalculable and dangerous habits of the new satellite]. (3) . . . I was dismayed at the seeing of it. (4) My heart panted, fearfulness affrighted me: the night . . . hath he turned into fear unto me [terrifying appearance of the newly-captured moon] . . . (9) And, behold, there cometh a chariot of men, with a couple of horsemen. And he [whom the reporter asked] answered and said: Babylon is fallen, is fallen!

APPENDIX E

Cosmological Myths in the Book of Enoch

The Book of Enoch, that non-canonical apocalypse *par excellence*, contains a number of very fine cosmological myths, some of which have a certain resemblance to those told in the Book of Revelation. There does not seem to be any direct connection between the two books, however, and though the redactor of the Apocalypse apparently knew the Book of Enoch, he did not draw upon it to any appreciable or determinable extent.

(cviii. 4) . . . I saw . . . something like a viewless cloud; for by reason of its depth I could not look thereon, and I saw a flame of fire burning brightly, and there circled there things like shining mountains and they swept to and fro . . . From thence will evil come . . .

This is a magnificent description of the first beginnings of the disintegration. The expressions 'viewless cloud', etc., refer to the difficulty the observer had to liken what he saw to anything known. The 'things like shining mountains' are the slabs and floes into which the satellite's glaciosphere has been riven; the satellite being evidently already at the threshold of Roche's critical distance (cf. p. 31) the terrestrial gravitation is able to throw these fragments into the wildest confusion at the apex which points towards the earth; there the satellite's gravitation is practically nil now, and the almost 'weightless' blocks are able to 'circle about and sweep to and fro' rather freely prior to leaving the surface of the satellite altogether. The closeness of observation and faithfulness of reportage of this passage should be appreciated.

To the discerning observer the disintegrating satellite reveals something of its physical nature:

(xiv. 10) . . . And I drew nigh unto a large house which was built of crystal . . . (12) A flaming fire surrounded the walls of the house, and its portal blazed with fire . . . [here, and in the succeeding verses, only the brilliantly reflected sunlight is meant]. (13) . . . That house . . . was hot as fire and cold as ice . . . (15) There was a second house . . . built of flames of fire . . . (18) . . . And I saw

therein a lofty throne; its appearance was as hoar-frost . . . (19) And from underneath the great throne came streams of flaming fire . . . [streamers of flashing debris leaving the central part of the satellite].

Before the wreckage from the glaciosphere of the disintegrating satellite hailed down on the earth it circled round our planet in dense streams of blocks which glittered in reflected sunlight:

(xxiii. 2) I saw a burning fire [= a bright phenomenon] which ran without resting and paused not from its course day or night, but ran regularly. (3) And I asked, saying, What is this which rests not? (4) Raguel . . . answered me . . . This burning fire . . . [out] of the west [cf. Note 8], the course of which you have seen, is the fire of all the luminaries of heaven [i.e. a 'stream of shooting-stars'].

Interesting reports regarding the progress of the disintegration (cf. also pp. 54 f.):

(lxxxv. 3a) . . . I saw in a vision . . . and, behold, a bull came forth . . . and that bull was white [the satellite with its ice-coat still intact]; (9) And . . . I saw that white bull . . . grow and become a great white bull, and from him proceeded many white oxen which resembled him. (10) And they began to beget many white oxen which resembled them, one following the other [disintegration of the ice-coat into larger and smaller fragments]. (3b) And after it . . . came forth two young bulls, one of them black and the other red. (4) And that black bull gored [reference to 'blood'-rain?] the red one, and pursued him over the earth, and thereupon I could no longer see that red young bull.[88] (5) But that black young bull grew . . . and I saw that many oxen proceeded from him which resembled and followed him [disintegration of the core].

Not all reports are so highly coloured:

(lxxxvi. 1) . . . And I saw the heaven above, and, behold, a star fell from heaven . . . (3) And again . . . I saw many stars descend and cast themselves down from heaven. (lxxxiii. 3) . . . The heaven collapsed and was borne off and fell to the earth. (4) And when it fell to the earth I saw how the earth was swallowed up in a great abyss [of waters] . . .

It would be hard to clip a report of the cataclysm down still further.

On the earth things had become most unpleasant by then. Dangers threatened not only from the fall of cosmic material; the satellite's pull waning and finally ceasing, seismic and volcanic disturbances on an immense scale happened: for the earth was now assuming a new shape, and in the course of this process the terrestrial crust heaved and shook, and huge fissures gaped in certain places:

(xxi. 1) And I went round to the place of chaos. (2) And I saw there something terrible, I saw neither a heaven [a 'protecting vault'] above, nor a firmly founded earth, but a place chaotic and horrible. (3) And here I saw [fall] seven stars of the heaven . . . like great mountains and flaming as with fire . . .

(7) And from thence I went to another place which was still more horrible than the former, and I saw a horrible thing: a great fire was there which flamed and blazed, and the place was cleft as far as the abyss, being full of great . . . columns of fire: its extent and size I could not see, nor was I able to see its origin.

Mankind had been warned of these developments by a divine messenger:

(x. 2) A deluge will presently come upon the whole earth, and all that is on it will be destroyed. (i. 6) . . . The high mountains will be shaken, and the high hills will be made low, and will melt like wax before the flame. (7) And the earth will be rent, and all that is upon the earth will perish . . .

Some favoured few were able to escape—by chance:

(lxxxix. 1) . . . A man . . . built for himself a great vessel and dwelt therein [even before the water-catastrophe started[89]]. (2) . . . I raised mine eyes toward heaven and saw . . . seven water torrents [cataclysmal rain] . . . and those torrents poured much water into an enclosure [= the visible earth, as bounded by the observer's horizon]. (3) And I saw again, and, behold, fountains were opened on the earth in that great enclosure, and that water began to swell and rise upon the earth [hydrostatic pressure forces water up through cracks and clefts] . . . (4) And the water, the darkness, and mist increased upon it [meteorological catastrophe at its climax]; and as I looked at the height of that flood it rose above the height of that enclosure, and streamed over that enclosure . . . [now also the

flowing off girdle-tide encroaches upon the asylum in the—northern —life zone]. (5) And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up, and perished in that flood. (6) But that vessel floated on the water . . . (7) And . . . I saw . . . till those water torrents were removed . . . [end of 'great rain'] and the chasms of the earth were levelled up, and other abysses were opened [geophysical phenomena owing to the return of the earth to a more spherical shape]. (8) Then the water began to run down into these, till the earth became visible [end of deluge and of the cataclysm].

APPENDIX F

Cosmological Myths in Various Minor Apocalypses

APOCALYPSE OF PETER, ETHIOPIC TEXT

This shall come at the day of judgment . . . Very high . . . there shall be a furnace and a brazier wherein shall burn fire. The fire . . . shall come from one end of the brazier . . . Cataracts of fire shall be let loose; and darkness . . . shall come . . . and veil the whole world; and all the waters shall be changed . . . Under the heaven shall be a sharp fire that cannot be quenched . . . And the stars shall fly in pieces by flames of fire . . . And the lightnings of heaven . . . shall affright the world . . . And so soon as the whole creation dissolveth the men that are in the east shall fly unto the west, and they that are in the west unto the east; and they that are in the south shall flee to the north, and they that are in the north unto the south. And in all places shall the wrath of a fearful fire overtake them . . . There shall be another place, very high . . . The men and women whose feet slip shall go rolling down into a place where is fear.

APOCALYPSE IN THE SECOND BOOK OF BARUCH

(xxv. 3) . . . A stupor shall seize the inhabitants of the earth, and they shall fall into many tribulations . . . into great torments. (xxvii. 1) . . . Into twelve parts is that time divided . . . (2) In the first part there shall be the beginning of commotions . . . (7) And in the sixth part earthquakes and terrors . . . (9) And in the eighth part a multitude of portents . . . (10) And in the ninth part the fall of fire . . . (13) And in the twelfth part confusion from the mingling together of all those things aforesaid. (xxix. 1) . . . Whatever will then befall will befall the whole earth . . .

A reconciliatory note is struck in xxix. 5: After the great tribulation, 'The earth . . . shall yield its fruit ten thousandfold. . . .'

THE SIBYLLINE BOOKS

(iii. 81) . . . The god whose dwelling is in the sky (82) shall roll up the heaven as a book is rolled. (83) And the whole firmament in its varied forms [i.e. the satellite] shall fall on the earth, (84) and on the sea: and then shall flow a ceaseless cataract of raging fire (85) and shall burn land and sea. (86) And the firmament of heaven, and the stars, and creation itself (87) it shall cast into one molten mass, and clean dissolve. (88) Then no more shall there be the luminaries' twinkling orbs.

(v. 12) I saw the threatening of the gleaming sun [i.e. the bright satellite] among the stars (13) and the moon's [also the satellite] grievous wrath among the lightning flashes. (15) For instead of the sun long flames rose in revolt [disintegration], (17) and the two-horned revolution of the moon was changed [the play of phases stopped with the disintegration of the satellite]. (14) The stars [= 'shooting-stars', wreckage] travailed with war: and God suffered them to fight. (28) Heaven itself was stirred till it shook the warriors (29) and in anger cast them headlong to the earth. (30) And smitten swiftly into the waters of the ocean (31) they kindled the whole earth: and [= but] the sky remained starless.[90]

APPENDIX G

Fragments of an Atlantis Myth in the Book of Jeremiah

We are told that Jeremiah collected and 'wrote in a book all the evil that should come upon "Babylon", even all these words that are written against "Babylon" ' (li. 60). Unfortunately that book was destroyed: only a few fragments have come down to us in the form of quotations in Jeremiah's prophecies. Though only very short they are most significant and valuable.

A most important passage is to be found in the first chapter. When the reporter saw a thing in the heavens looking like a 'seething pot' he knew that 'out of the north an evil shall break forth upon all the inhabitants of the land'.

The 'seething pot' is a most graphic picture of the planet Luna in its close conjunctions with the earth, and, of course, in the period immediately after the capture. Then Luna's shoreless ocean was not yet frozen down to its bottom, as it is now, but still consisted of a hydrosphere covered with a glaciosphere of some thickness. At every conjunction approach and, of course, at the capture, this ice-coat was smashed and the waters which, though having a temperature practically near freezing-point, were 'warm' compared with the spatial cold to which they were exposed at such occasions, began to 'boil' violently, because, in order to allow freezing, the latent heat tied in the water forced to the surface—a minimum of eighty calories per gramme—had to be thrown out. Luna's whole surface 'boiled' for some time, the more violently the closer the conjunction was and the more completely therefore the glaciosphere was smashed by the action of the terrestrial gravitation. The seething and steam-development stopped after the cracks had healed over, frozen over, again. Since Luna was too small to retain this 'atmosphere' of ice-steam, it drifted out into space in the form of a tail, very much as the steam rising from a boiling pot is wafted away by a gentle wind. Always when the 'seething pot' appeared in the heavens the waters of the oceans of the earth were drawn, as the report correctly says, from the north (and south) and caused harm and havoc in the zones where

they were piled up, temporarily at conjunctions, permanently at the capture. That is why the reporter tells us:

(Jer. xlvii. 2) . . . Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow [submerge] the land, and all that is therein, the city, and all that dwell therein.

The repeated conjunction inundations were warnings, but were apparently not taken seriously. At such critical times there was a struggle for safe places:

(Jer. li. 46) . . . A rumour shall both come in one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

Elevated districts were then settled, and apparently also pyramidal structures, artificial hills of refuge, were built. But—

(Jer. li. 53) Though Babylon mount up to heaven, and though she should fortify the height of her strength, yet . . . shall spoilers come . . .

The end came unexpectedly. The great 'city dwelling upon many waters and abundant in treasures', 'sank like a stone that is thrown into the water, nevermore to rise'. (Another meaning attributable to the corrupted passage Jer. li. 63–4 is: Babylon 'was swallowed up by the waters rising as if a stone had been thrown into them', a graphic and significant picture, and thus a close parallel to Rev. xviii. 21.)

The complete loss of 'Babylon' in the waters of a flood under seismic phenomena is a strong Atlantis pointer:

(Jer. li. 8) Babylon is suddenly fallen and destroyed. (42) The sea is come upon Babylon, she is covered with the multitude of the waves thereof. (l. 46) At the . . . taking of Babylon the earth is moved and the cry [of regret] is heard among the nations [everywhere in the world].

Clearer references are hardly possible.

APPENDIX H

Mythological Material in the Book of Zechariah

In the first half of the Book of Zechariah an 'angel of the Lord' shows and explains certain 'night-visions' to a 'prophet, the grandson of a prophet'. These passages stand out with a wonderful brightness from the indifferent material which surrounds them, and constitute a very valuable complete apocalypse.

Descriptions of surface features of the former satellite. The first stresses the great difficulties the redactor and interpreter of the 'visions' had with their material, the second presents the familiar picture of the craters upon craters, the third describes the appearance of the craters near, or at, the terminator:

(v. 5) Then the angel that talked with me . . . said . . . See, what this is that goeth forth. (6) And I said, What is it? And he said, This is an ephah [a big, bowl-like measure for dry goods, holding about eight gallons] . . . He said moreover, [at least] this is their resemblance . . .

(iv. 2) . . . And I . . . looked, and behold a candlestick all of gold, with a bowl upon the top of it, and . . . seven lamps thereon . . .

(i. 18) Then I . . . saw . . . four horns.

Description of the beginning of the disintegration; material, variously described, leaves the satellite's surface:

(v. 9) . . . And, behold, there came out two women, and the wind was in their wings . . . and they lifted up the ephah between the earth and the heaven [= the crater thus described is displaced].

(v. 7) And, behold, there was lifted up a talent of lead . . . (8) . . . And . . . cast . . . into the midst of the ephah . . . [the big crater was smashed up as a pot or bowl is when a heavy object is dropped into it].

(i. 20) And the Lord showed me four carpenters [i.e. men who make the chips fly]. (21) . . . These are come to fray [= attack] them . . . to cast out the horns.

The disintegration is already well in progress, and the eventually threatening dangers are recognized:

(v. 1) Then I . . . looked, and behold a flying roll . . . (2) . . . the length thereof is twenty cubits, and the breadth thereof ten cubits. (3) . . . This is the curse that goeth forth over the face of the whole earth. . . .

The jewel of the Book of Zechariah is the Vision of the Horses, a parallel to the fourth myth of the Book of Revelation. (The redactor, not aware what his text actually described, has transposed verses 2 and 3):

(vi. 1) . . . And, behold, there came four chariots . . . (3) . . . In the third [ought to be: first] chariot were white horses, and in the fourth [= second] chariot grisled [or: roan, patchy; brownish and white or grey] and bay [reddish] horses. (2) And in the first [= third] chariot were red horses, and in the second [= fourth] chariot black horses. (5) . . . These are the four spirits of the heavens [= satellite] which go forth . . .

The same vision, less clearly described:

(i. 8) I saw by night . . . a man riding upon a red [ought to be: black, to be parallel to the above] horse . . . and behind him were there red horses, speckled, and white.

The trait of the 'speckled' or 'grisled' appearance of the satellite between the 'white' and 'red' stages is very valuable. The expression 'behind' in this passage means, of course, 'earlier than' (cf. also p. 55).

In chapter xiv there are passages referring to the coming of the 'Day of the Lord' upon the earth, with its earthquake paroxysms, meteorological phenomena, and the battle of everyone against everybody in the struggle for survival.

The apocalyptic material in the Book of Zephaniah closes with a vision of the 'New Jerusalem', the paradisial asatellitic age—as all apocalypses do, or should do.

APPENDIX I

Apocalyptic Material in Exodus

Scattered thinly over several chapters of the Book of Exodus are apocalyptic passages which have been utilized by an early redactor as a backbone for a pseudo-historical account of the early days of his people, and probably also to give verisimilitude to his effort. He has covered the frail precious 'skeleton' with an elephantine quantity of indifferent 'flesh', but for all this the original apocalyptic material has suffered little, and even largely retains its correct sequence of events.

Under the influence of something that eventually turned into a 'serpent' (vii. 10) the 'waters which were in the "river" were turned to blood' (vii. 20). Though the cosmic 'blood-rain' itself is not mentioned it can be inferred from the statement that 'there was blood throughout all the land' (vii. 21). This passage is parallel to the plagues of the First and Second Trumpet and the Third Vial in the Book of Revelation. (Cf. myths eight and twenty.)

Because of this fall of 'blood', or loessy mud, the waters became unfit to drink and generally unfit to sustain life: 'The fish that were in the river died' (vii. 21). This trait is parallel to the plagues of the Second Vial and the Third Trumpet. All animals which did not live permanently in the water, here generalized as those most obvious amphibians, 'frogs, came up and covered the land' (viii. 16).

The passages Exod. viii. 16–19 and 20–4 evidently describe a heatwave in a temperate country, which caused a phenomenal multiplication of insects. These passages are comparable to the plague of the Fourth Vial.

Exod. ix. 8–10 tells of the fall of cosmic material which is described as 'ashes of the furnace', 'sprinkled up toward heaven'. The diseases which may at about the same time have begun to ravage men and animals (ix. 2–3, 9–10) and caused the death of many (ix. 6) are comparable to the plague of the First Vial.

Exod. ix. 24 tells of 'hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land' (= earth); ix. 28 mentions 'mighty thunderings', and according to ix. 33 'the rains . . . poured upon the earth'. These storms 'smote . . . both

man and beast' (ix. 25), who did not take adequate shelter (ix. 19), and also 'smote every herb . . . and brake every tree' (ix. 25). These passages are comparable to the plagues of the Seventh Trumpet and Vial.

As in the ninth myth of the Book of Revelation a certain 'plague' is described also in Exodus as being caused by (x. 14) 'locusts . . . , very grievous were they; before them there were no such locusts as they, neither after them shall be such. (15) . . . They covered the face of the whole earth, so that the land was darkened,' and they destroyed all 'the trees which the hail had left'.

Not only are the terrific gales of the breakdown period mentioned, but also the quarter from which they blew is correctly given: (ix. 19) 'A mighty strong west wind . . . took away the locusts, and cast them into the Red Sea . . .' (i.e. these missiles fell also into the mud-charged waters of the girdle-tide).

This plague of 'locusts' caused 'a thick darkness in all the land' (x. 22), like the manifestations of the Fourth Trumpet and the Fifth Vial.

There were seismic and volcanic paroxysms:

(xix. 16) 'There were thunders and lightnings, and a thick cloud upon the mount, and the voice [like that] of a trumpet exceeding loud. (18) And [the] mount . . . was altogether on smoke . . . and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly. (19) And the voice of the trumpet sounded long and waxed louder and louder . . .' And 'fire ran along upon the ground' (ix. 23) [lava-flows].

The waters of the 'Red Sea' behaved strangely. 'The waters were divided' (xiv. 21). They flowed off and allowed one group of refugees to escape. Another group was not so fortunate. 'The sea returned, and covered . . . all' (xiv. 27–8). Similar phenomena were described by the Sixth Trumpet and Vial.

All these cataclysmic phenomena happened when something appeared in the heavens which looked like 'a pillar of cloud by day', and like 'a pillar of fire by night' (xiii. 21)—a very much toned-down picture of the disintegrating satellite.

At the end of these apocalyptic passages we find the expected typical paradise ending, but the redactor of the Book of Exodus made it to refer to—Canaan.

NOTES

Note 1 (*p. 8*). Cf. *The Apocrypha and Pseudepigrapha of the Old Testament*, edited by R. H. Charles (Oxford, 1913); *Apocryphal Gospels, Acts, and Revelations* (Ante-Nicene Christian Library, vol. xvi), edited by A. Roberts and J. Donaldson (Edinburgh, 1870).

Note 2 (*p. 14*). Compare, for instance, the scintillating splendour and picturesque originality of the passage Rev. xii. 4 with the drab rendering and uninteresting dullness of the parallel verse in Dan. viii 10. The one reports authoritatively that a 'great dragon' with tremendous swishings of its tail 'drew the third part of the stars from heaven, and did cast them to the earth . . .', while the other hesitatingly addresses the cosmic phenomenon as a 'he-goat' and says, vaguely, that it 'cast down some . . . of the stars to the ground . . .'.

Note 3 (*p. 19*). i.e., not written in 'open' language, but in cyphers, or in pictographs, or in a dead or unfamiliar tongue.

Note 4 (*p. 19*). The rare Hebrew word used here, *zāw*, means: expression, or, succession of words. A very free rendering of the babbling phrase *zāw-wa-zāw* of the Hebrew original, which A.V. renders 'precept upon precept', would be: 'diddle-dee-dum', or 'Ram-tam-tam'.

Note 5 (*p. 19*). The Greek word rendered 'look thereon', βλέπειν, means literally also to 'see through' something, i.e. to grasp it, understand it thoroughly, or gauge its meaning.

Note 6 (*p. 26*). *Moons, Myths, and Man—A Reinterpretation*, by H. S. Bellamy (Faber & Faber Ltd., London, 1936. Harper and Brothers, New York, 1938).

Note 7 (*p. 31*). The density of ice is 0·9 (water = 1). A calculation on this basis shows that the lunar glaciosphere must have a thickness of between 160 and 170 miles. This seems to be inconceivably thick—but, in comparison, amounts to less than the thickness of the peel of an orange! The diameter of our moon is almost 2,160 miles.

Note 8 (*p. 32*). When the satellite moved more quickly round the earth than our planet turned on its axis it rose in the west. (Our present moon, of course, also moves through the heavens from west to east, but as it moves so slowly the fact does not become evident to the average person, and we say that the moon, like the

sun, 'rises in the east'.) Reports that the satellite rose in, or a cosmic monster rushed forth from, the west, are recorded in many myths; cf., for instance, Dan. viii. 5, or the difficult passage, Enoch lxxx. 4–5, whose tenor runs as follows: 'And the moon shall shine more brightly . . . and alter her order . . . and rise in the evening . . .' (i.e. in the west). For further mythological references cf. *Moons, Myths, and Man.*

Note 9 (*p. 37*). In the *Apocalypse of Ezra* (see Bibliography) we are told three important facts: firstly, the material communicated was only intelligible to the initiated (42); secondly, the initiation ceremony was a religious one and included intoxication (through alcohol?) (38–40); thirdly, the material communicated was entrusted to the initiated on the understanding that it was not to be handed on indiscriminately, but to be transmitted only to those who could appreciate it (46). (Note that '4 Ezra' and '2 Esdras' are equivalent.)

(2 Esdras xiv. 23) [The Lord] . . . said to me: Go and . . . tell [thy people] not to seek thee for forty days. (24) But do thou prepare thyself many writing-tablets, and take with thee . . . [five names follow], because they are equipped for writing quickly . . . (42) . . . The five men . . . wrote the things as they were put before them, in written signs that they knew not . . . (44) [Thus] . . . in forty days were written (ninety-four) books. (38) And . . . a voice called to me, and said: . . . Open thy mouth and drink . . . (39) And . . . there came to me a full cup, and it was full as it were of water, and its appearance was like fire. (40) And I took and drank. And . . . when I had drunk it . . . my heart overflowed with discernment, and wisdom accumulated in my breast, and my spirit retained memory . . . (45) . . . The Most High . . . said to me: The (twenty-four) books that you have copied first make public . . . (46) But the (seventy) [others] thou shalt keep and deliver . . . to the wise of thy people.

Regarding the careful selection of the people to whom the 'revelations' were made and the interpretation of the symbols of the sacred secret records by the *pirishtu* (the 'revealer') to the *lâmid pirishti* (the one desirous of learning secret lore), Sumerian inscriptions say: 'The knowing one shall tell the knowing one, but the unknowing one shall not be told, for it is a secret. . . . '

Note 10 (*p. 37*). Compare also the passage in the *Apocalypse of Ezra*:

(2 Esdras v. 31). . . . The angel was sent to me . . . (32) and said to me: Hear me, and I will inform thee; look at me, and I will set words before thee [= look at what I show you, and I shall interpret the sacred pictographs in words]. (33) And I answered and said to him: Speak on, my lord . . ,

The explanations were only given in instalments:

(2 Esdras v. 13). These signs I have been commanded to tell thee [said the 'angel']; but if thou wilt pray again, and supplicate as now, and fast seven days, thou shalt hear greater things than these. (Such 'preparations for the reception of revelations' are mentioned repeatedly in this apocalypse, as also in others.)

Note 11 (*p. 37*). It may well be that the expression γλυκὺ ὡς μέλι, 'sweet as honey', is a translation of a Semitic colloquialism (cf. also Ezek. iii. 3) similar to the English 'to be *nuts* on'. The impression of pleasure which is contained in the passage is very great.

Note 12 (*p. 38*). From this passage may be surmised that the expression 'roll of a book' is a redactor's emendation for 'clay-tablet', the only early 'books' covered with writing on both sides.

Note 13 (*p. 39*). Translated by A. Walker, in *Apocryphal Gospels, Acts, and Revelations* (cf. note 1).

Note 14 (*p. 42*). Compare this overture of the great cosmic drama with that found in the *Apocalypse of Ezra*:

(2 Esdras vi. 11) And I . . . said: O Lord, my Lord: if I have found favour in thy sight, (12) show unto thy servant what will be at the end . . . (13) And he . . . said to me: Stand upon thy feet . . . Thou shalt hear a voice [= sound] exceeding loud. (14) And it shall be that if the place whereon thou standest be greatly shaken (15) while the voice is sounding, thou shalt not be terrified, because the speech is concerning the report of the end; and the foundations of the earth shall understand (16) that the speech is concerning them; and they shall tremble and quake [literally: be moved, or shaken], for they feel their end is being wrought. (17) And it came to pass that . . . I heard . . . a voice . . . and it was as the sound of mighty

waters. (29) And . . . while the voice spake, suddenly the place whereon I stood rocked to and fro. (A description of the cataclysm itself is not given.)

Note 15 (*p. 43*). The same heavenly phenomenon is also referred to in the Second Book of Enoch iii. 3: 'In the first heaven [i.e. quite close to the earth] they showed me a very great Sea.' According to the Testament of Levi ii. 7 this 'sea' was 'hanging' or 'suspended' there.

Note 16 (*p. 43*). As to the 'four and twenty elders' cf. also: the Jewish Council of Elders had twenty-four members; the Pythagoreans divided the heavens into twenty-four districts; Ahura-Mazda of the Zoroastrians is served by the twenty-four Yazatas; etc.

Note 17 (*p. 44*). To sum up: the observers of the great cataclysm had reported the presence of a crater of vast size somewhere near the centre of the surface of the former satellite in whose neighbourhood there was another biggish crater as well as bright and dark patches and configurations of smaller craters. Those responsible for the mythological report of the cosmic catastrophe evolved from this the picture of a cataclysm-causing 'sea' near a 'throne', surrounded by 'beasts' of fantastic aspect. As long as these 'beasts' kept away from the 'sea' (and the 'throne') nothing happened (second myth); once they hurled themselves at it, and smashed it, the cataclysm started (third myth). The catastrophe ended only when the 'beasts' were also destroyed.

The ancient Semitic religions made much of this mythological report in their symbolism. Among the most important furniture of great temples there always figures prominently a 'sea', a great round vessel. Of Agum, a Babylonian king reigning before the seventeenth century B.C., it is reported that he put up a great effigy of a 'serpent' (Tiāmat, the personification of the primeval chaos) in the temple of Marduk, the Dragon-Slayer, in Babylon, and that he placed beside it a *tāmtu*, or 'sea'. (*Tiāmat* and *tāmtu* are cognate with Hebrew *Tōhū*, a primeval chaos monster, and *tehōm*, the nether sea, or deluge: cf. *Moons, Myths, and Man.*) Such a vessel was also called an *apsē*, or abyss (cf. Apsū, Tiāmat's male counterpart). Near (or between) the 'serpent' and the 'sea' stood a statue of the god Marduk. Of the realities underlying this

symbolism the Babylonians appear to have left no direct record, but the forgotten original idea behind the placing of the 'serpent' and the 'sea' in the temple of Marduk, the vanquisher of Tiāmat, seems to have been a magic one: he who possesses the effigies of the Monster and of the Great Water, keeps them apart, and liturgically controls them in the presence of the Divine Master, can (help to) prevent the recurrence of the cataclysm of which these 'trophies' must have reminded the beholder. The Jews, imitating this custom, placed a 'sea', adorned with fantastic 'cherubim', in their temple (cf. 1 Kings vii. 23 f.), but were at a loss what exactly to do with it. So their priests used it as a bath-tub (2 Chron. iv. 6).

Note 18 (*p. 44*). The 'emerald'—σμαραγδίνῳ (λίθῳ)—referred to in Rev. iv. 3b, was certainly not the intensively green gem, but rather the aquamarine, or the dioptase, of pale sea-green tint. The 'jasper' is supposed to have been the opal.

Note 19 (*p. 44*). The fact that the former satellite was covered with an ice-sphere like our present moon is also stressed in chapter xiv of the Ethiopic Book of Enoch (see also Appendix E). A great catastrophe impending, the 'watchers of heaven' detailed the hero to reconnoitre. He was lifted up by great winds and borne into heaven. There he eventually came to *a 'house' built of 'crystal', whose roof was clear as water. This 'house' was as cold as ice*, with no life in it. In the midst of another house, apparently of the same type, there was 'a throne with wheels shining like the sun', from underneath which came forth 'streams of flaming fire'. The splendid myth is somewhat composite, containing both a survey of the satellite's surface features and a reference to the materials they consist of in the observer's opinion, and a report of the beginning of the disintegration. The reference to the 'watchers of heaven' is interesting since it tells that all developments on the satellite's surface were anxiously observed, and interpreted, and, if possible, protective measures taken.

Note 20 (*p. 46*). Cosmologically regarded the most correct place of the passages iv. 9 and 10 and v. 14 is after v. 8.

Note 21 (*p. 47*). But the reference to the 'sealed book' may also be fraught with literal meaning: the 'open' (or, rather, 'opened') book of Rev. x. 2a, which is presented by a 'messenger', is, on examining its contents, really a 'sealed' one, i.e. one that is only intelligible to the initiated. If so, a reference to the 'open' book

being 'sealed' should be inserted into the passage Rev. x. 2a, 8–11 (cf. p. 37).

Note 22 (*p. 47*). 'Ram' (ἀρνίον) rather, not 'lamb' (ἀμνός). Horned lambs do not exist; but another 'horned' cosmic phenomenon is really referred to. This is probably echoed in the word ἀρνίον, which is significantly assonant with Greek *Ouranos* and Indian *Varuna*, both of which mean 'coverer, protector', and are described as many-eyed, and with the name of the watchful hunter or pursuer, *Orion*, and with *Urian*, a name of the restless devil.

Note 23 (*p. 47*). For that is what the new phenomenon actually is, mythologically speaking. The religious-symbological, soteriological, aspects of the 'lamb' are not original.

Note 24 (*p. 49*). The 'angel' mentioned in Rev. i. 1 and xxii. 8 is, of course, neither a theological nor a mythological being. In these two passages the word ἄγγελος has been given its most severe literal meaning, i.e. message-bearer—the instructor of the group of eager learners mentioned in these verses. The best rendering of the title 'angel' here would be 'mystagogue', or 'hierophant', initiator into esoteric knowledge. Otherwise the magnificent human touch of Rev. xxii. 9—so little, if at all, appreciatingly noticed by commentators—would remain absolutely unexplained and unintelligible. Also the 'Angels of the Seven Churches' (Rev. i–iii) are neither theological nor mythological beings, but really only officials of the Early Church: the Greek term ἄγγελος here has the meaning of Latin *nuntius*, a representative, or ambassador. This in spite of R. H. Charles's argument, in his *Commentary*, that 'The use of ἄγγελος in Apocalyptic in general and also in our author is wholly against making ἄγγελος represent a human being. If used at all in Apocalyptic, ἄγγελος can only represent a superhuman being.' For the 'Letters' are *not* 'Apocalyptic', i.e. mythological material, at all, but constitute private personal communications (cf. p. 42).

Note 25 (*p. 49*). Cf. *Moons, Myths, and Man*, chiefly pp. 168–78 and 189–92.

Note 26 (*p. 50*). There is another type of 'mythological angel': that so scantily mentioned in Gen. vi. 2, 4. The 'god' whose 'sons' they are is a culture-hero, the leader of a group of deluge-survivors of superior race. The fact that this happened after the flood has been inverted by the redactor of Genesis. Lacking mates

they descended upon another tribe, who called themselves 'men', and took away their fittest women. Myths of this kind are found in many parts of the world.

Note 27 (*p. 51*). The word *kĕrubh* is generally supposed to be a Hebraized form of Akkadian *karubu*, an intercessor. This is probably due to popular etymology, and suggested by the office attributed to the cherubim by late Jewish theologians endeavouring to 'sublimate' originally 'crude' traits in Mosaism. In consideration of their original uncouth mythological form and violent behaviour and in the light of Hoerbiger's cosmological theory, a derivation of the operative main-syllable from Akkadian *karāhu*, be cold, is much more likely. (Cf. also Hebrew *ha kora*, ice.)

Note 28 (*p. 54*). The number of the 'horsemen', *four*, may directly refer to the completeness of the destruction, however. This numeral is always used to denote 'completeness as to space or area'.

Note 29 (*p. 56*). Isaiah ii. 20, 21, contains a fuller parallel version: 'In that day a man shall cast away his idols of silver and . . . of gold which they made for him to worship . . . [but see Rev. ix. 20] to go into the caverns of the rocks . . . into the clefts of the ragged rocks . . . when he ariseth to shake mightily the earth.'

Note 30 (*p. 57*). The 'bloody moon' is mentioned in many myths. Cf. also a report coming from a tropical asylum where the waters of the girdle-tide subsided:

(Assumption of Moses, x. 5 and 6) When the judgment day comes 'the sun shall not give light . . . and the horns of the moon shall be changed and broken and entirely turned into blood. And the circle of the stars shall be disturbed. And the sea shall retire into the abyss. . . .' (Cf. also Rev. xxi. 1.)

Note 31 (*p. 58*). The disintegration of the satellite and the optical and physical phenomena it produced are described as follows in the *Apocalypse of Ezra*:

(2 Esdras iv. 48–9) 'And I . . . saw, and behold! there passed before me [something like] a blazing furnace; and it happened when the flame [the brilliant satellite] had passed by, I saw, and behold! the smoke [the streams of debris] remained. And after this there passed before me a cloud filled with water [the ice-blocks which had become dissolved into hail and rain clouds in the atmosphere] and poured down a very violent rain, and when the

violence of the rain had passed, there remained in it drops' [i.e. there was still more to come].

Note 32 (*p. 59*). The expression 'the four corners of the earth', τὰς τέσσαρας γωνίας τῆς γῆς, Hebrew *kenaphot ha-'āres*, is best translated by Latin *orbis terrarum*, German *Erdkreis*, i.e. all the terrestrial globe. In Greek cosmology the earth is regarded as *round*. Hence the reference in Rev. vii. 1 to the earth as a *square*, as in Babylonian cosmology, is certainly a trait of the original manuscript which was literally rendered into Greek by the redactor. It is, therefore, a useful 'pointer' towards the 'eastern' origin of some at least of the material out of which the Book of Revelation has been compiled.

Note 33 (*p. 59*). The passage, Rev. viii. 1, which has no genetic connection with the mythological matter in Rev. viii, was tentatively placed here, to form a kind of parallel to the injunction given to the angels of destruction to desist from their work for a while, as told in the sixth myth.

Note 34 (*p. 61*). The confusion is probably much greater. For the good 'God of Heaven' is only an inferred or supplied beneficent counterpart of the evil 'God of this earth'. The God of Jesus Christ, and of modern theology at its best, though it originally bases on the Anti-Devil idea, is quite a different spiritual conception. The redactor had this highly sublimed God in mind, but never succeeded in eliminating completely the Anti-God and the Anti-Devil of the myths which he edited.

Note 35 (*p. 62*). Compare with this impressive richly detailed myth the bald but powerful skeleton report in the apocryphal 'Revelation of Saint John the Theologian' (cf. note 13):

'And when he shall open the first seal, the stars of heaven shall fall, from one end of it to the other [i.e. in streams rushing from horizon to horizon, from the west to the east]. And when he shall open the second seal, the moon shall be hidden, and there shall be no light in her [i.e. the 'red horse' and 'black horse' stages of disintegration]. And when he shall open the third seal, the light of the sun shall be withheld, and there shall be no light upon the earth [interference of debris swarms and clouding]. And when he shall open the fourth seal, the heavens shall be dissolved, and the air shall be thrown into utter confusion . . . [meteorological dis-

turbances caused by the inrush into, and the dissolution in, the atmosphere of the ice-blocks; furious tornadoes]. And when he shall open the fifth seal, the earth shall be rent . . . [earthquakes of terrific violence owing to the lessening pull of the satellite]. And when he shall open the sixth seal, the half of the sea shall disappear [flowing off of the girdle-tide; parallel report to Rev. xxi. 17]. And when he shall open the seventh seal, Hades shall be uncovered [all cosmic and terrestrial forces fully unchained].

The almost 'scientific', passionless, severely methodical and cosmologically strictly correct, statement of facts contained in this myth is magnificent and raises it from a doubtfully regarded 'apocryphal' tale to a report of prime importance. It must be valued as more than merely a 'boiled down' version of myths eight or twenty. If it was that it would probably be a hopeless pulp, like the tales found in other apocryphal writings, which evidently *are* the result of condensation or abridgment.

Most of the mythological passages of the 'Revelation of Saint John the Theologian' are much more highly coloured, but the pictures presented are familiar and yield easily to our system of interpretation. The following is a typical example of the valuable description of the 'time of the end':

'Then shall be shaken all the power of the angels [wreckage swarms] and of the many-eyed ones [the satellite; this passage ought to precede the former, but the redactor probably regarded the 'angels' as 'cherubim' and therefore ranking above the ophannim-like 'many-eyed ones'], and there shall be a great noise in the heavens, and the nine regions of the heavens shall be shaken . . . and then the heavens shall be rent from the rising of the sun [satellite] even to the setting, and an innumerable multitude of angels shall come down to the earth . . . [fall of wreckage] and then the heaven shall remain empty . . . [the satellite gone, and the brilliant 'shooting-star streams' of its debris exhausted]. All that is in the air shall be brought down upon the earth . . . and every evil spirit along with Antichrist, and they shall all be . . . chained by the neck [made quite innocuous].

Another very interesting parallel report, with striking individual traits, is incorporated into the 'Apocalypse of Thomas' (in *Apocry-*

phal New Testament Apocalypses, translated by M. R. James). It runs:

On the first day of the judgment . . . shall be a great and mighty voice in the firmament of heaven, and a great cloud of blood coming down . . . and great thunderings and mighty lightnings shall follow that cloud, and there shall be a rain of blood upon all the earth. . . .

And on the second day there shall be a great voice in the firmament of the heaven, and the earth shall be moved out of its place: and the gates of heaven shall be opened . . . and a great power shall be sent [literally: belched forth] . . . and shall cover all the heaven.

And on the third day . . . shall be a voice in heaven, and the abysses of the earth shall utter their voice from the four corners of the world. The first [lowest] heaven shall be rolled up like a book and shall straightway vanish. And because of the smoke and stench of the brimstone of the abyss the days shall be darkened. . . .

And on the fourth day . . . the earth . . . shall speak, the abyss shall roar: then shall all the earth be moved by the strength of an earthquake. In that day shall all the idols of the heathens fall and all the buildings of the earth. . . .

And on the fifth day . . . there shall be great thunderings suddenly in the heavens, and the powers of light and the wheel of the sun shall be caught away and there shall be great darkness over the world. . . .

And on the sixth day . . . the firmament of heaven shall be cloven from the east unto the west. . . . Then shall all men flee unto the monuments [the translator, James, suggests: 'mountains', but pyramids, or other man-made shelters giving magical protection are surely meant, and the word may stand] and hide themselves. . . .

And on the seventh day there shall be voices in the four corners of the heaven. And all the air shall be shaken, and filled with . . . angels [which, according to tradition, are made of ice, and fire, and wind] and they shall make war among them all the day long.

Note 36 (*p. 64*). Compare the different parallel statements in the 'Apocalypse of Ezra':

(v. 1a) Behold the days come when . . . (1c) the land . . . shall be unfruitful . . . (3c) and waste . . . (4) . . . in confusion, (3a) and . . .

without stability. (8ab) And fissures shall yawn in many places, and fire shall [thence] be emitted continually . . . (5b) And the air shall be changed. (6c) And the birds shall take to general flight. (8c) The wild beasts shall desert their haunts . . . (9a) And in sweet waters salt shall be found. (7) And the sea . . . shall cast forth many [dead] fish. (1b) The inhabitants of the world shall be seized with great panic . . . (5a) And the peoples shall be in commotion. (6b) And one the many do not set their hopes on [i.e. whom they do not worship, but fear] shall rule . . . (9b) And friends shall suddenly wage war on their friends.

Note 37 (*p. 69*). The whole passage, Rev. 11b, is a gloss. It should be noted that the *locust* (together with the rat and the lizard) was sacred to the god *Apollo*, whose name is assonant with the *Apollyon* of our text.

Note 38 (*p. 70*). With reference to Rev. ix. 7, it should also be pointed out that in German a locust or grasshopper is called a 'Heu-*Pferd*', that is, a 'hay-*horse*', though there is absolutely nothing equine about it.

Note 39 (*p. 70*). The chimaera-like appearance of the 'horses'—lion-headed, serpent-tailed, fire-breathing—may be merely a literary embellishment of the tale drawn from Greek mythology by a redactor.

Note 40 (*p. 72*). The 'sealing up' mentioned in this passage, literally the 'concealing' of something that is not for the general ear or eye, has a parallel in the 'Assumption of Moses'. There Joshua is told to 'embalm', i.e. preserve till the right time for its publication has come, the writing which contains an account of the plagues which are in store for Israel. But it is also possible that the 'passage being, and remaining, sealed' means that the passage of the original manuscript could not be translated.

Note 41 (*p. 75*). Compare the involved picture-language of the eleventh myth with the clear speech of Enoch xvii. 5: 'And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.'

Note 42 (*p. 79*). Cf. also the parallel myth of Aurgelmir in the Vafthrudhnismāl of the Edda, quoted in *Moons, Myths, and Man*, pp. 75 f.

Note 43 (*p. 82*). Cf. the full discussion of the cosmic dragon

problem in *Moons, Myths, and Man*, especially the chapters 'Dragons and Serpents' and 'Dragon-Slayers'. Cf. also note 78 (p. 196).

Note 44 (*p. 83*). The only exception is probably that of Teutonic mythology, where in the fearful battle at the end of time not only the Fenris-Wolf is undone, but also its divine challengers are killed.

Note 45 (*p. 83*). This mythological monster is depicted as a singularly tame-looking quadruped on the glazed walls of the city-gate of Babylon; on Babylonian cylinder-seals, however, it is usually pictured as a serpent-like beast of most vicious aspect.

Note 46 (*p. 84*). This is the only passage in the Apocalypse in which the trait, peculiar to many dragon myths, that the cosmic monster is also the lord of the waters, is mentioned.

Note 47 (*p. 84*). The word rendered 'wilderness' literally means 'a place of standstill', or 'non-interference' (Greek ἐρημία; root *ram*, to cause to stand still). It is thus a happy expression for an asylum or refuge in the great flood.

Note 48 (*p. 84*). In the Greek text the somewhat cumbersome expression 'carried away of the flood' is *one* tremendously powerful word—ποταμοφόρητος—a happy coinage of the redactor's of this myth which occurs nowhere else in Greek literature. It was, most probably, suggested by *one* word in the original text, which stimulated the redactor to translate so concisely, in analogy to the frequently occurring classical word ἀνεμοφόρητος, wind-borne.

Note 49 (*p. 86*). Compare, for instance, the birth-myths of Apollo, and of Horus. Moreover, one ought to consider also the parallelisms between the birth-myths of Apollo, of the child in the fifteenth myth of the Apocalypse, and of Christ. Apollo was born at a time when his mother was persecuted by a dragon, so was the child of the fifteenth myth, while the mythical Christ was born when a 'star' ('comet') portentously flamed in the sky. Apollo and the Man-Child were born in caves, Christ in a stable, which, having been subterranean, was also a kind of cave. The name of Leto of the Apollo myth may mean 'lady-love', or 'beloved' (English *lewd* is related); the Apocalypse speaks only of a 'woman', in the New Testament the mother of Christ is addressed as a 'virgin'; these expressions are synonymous, stress being laid in all these myths that no father could be produced. Furthermore, the 'sealing' of the faithful at the time referred to in the Apocalypse is

comparable to the 'census' of the people at the birth of Christ. (It should be noted that the *mythical Christ* has been superimposed upon the *historical Jesus*.)

Note 50 (*p. 88*). Compare the description of the 'many-horned beast which rose out of the sea' with a similar description of the same phenomenon in the 'hymns' of the Atharva Veda which tell of 'The Bull with a thousand horns that rose out of the sea . . . the Mighty One . . .' (iv. 5; 1).

Note 51 (*p. 89*). Cf. *Moons, Myths, and Man*, chapter on 'Myths of the Creation of the Earth', especially the section on 'The Fashioning of the Earth out of some Vanquished Monster's Body'.

Note 52 (*p. 89*). While the passage about the 'speaking' in the sixteenth myth, Rev. xiii. 5, is probably original and refers to the cataclysmic uproar of the elements, it is highly possible that Rev. xiii. 11 is a faulty rendering. If the text used by the redactor was a *Hebrew* version of the unknown Semitic original report on which the seventeenth myth is finally based, the passage 'and he spoke as a dragon' may have been misread for a very similar combination of consonants reading 'and a shape like a [or: the] dragon'. So Gunkel, and, somewhat similarly, Charles.

Note 53 (*p. 90*). Besides, the two 'beasts' of myths sixteen and seventeen, one coming from the sea, and one from the land, remind us of the two cosmic monsters of Semitic mythology: Tehōmōth and Behēmōth. See also *Moons, Myths, and Man*, pp. 168 ff.

Note 54 (*p. 92*). It ought to be mentioned that numerological cryptography, or 'isopsephy' (cf. note 55), was not exclusively a craze among oriental highbrows and priests, but was well known and practised also among the 'western' lower classes. Among the murographs, or wall-scrawlings, of Pompeii has been found the confession: ΦΙΛΩ ΗC ΑΡΙΘΜΟC ΦΜΕ, 'I love her whose "number" is 545'. Another 'graffito' reads: AMEPIMNOC EMNHCΘH THC ΙΔΙΑC K[Y]PIA[C] HC O ΑΡΙΘΜΟC ΜΕ (or, perhaps: ΑΛΕ?), 'Amerimnos thought of his lady-love whose "number" is 45' (or 1,035?). As Pompeii found its catastrophic end in A.D. 79 these 'isopsephic' scribblings are practically contemporaneous with the redaction of the Book of Revelation, and the cryptic passage, Rev. xiii. 18.

Note 55 (*p. 92*). The circumstantial and laborious way of arriving at the solution of number-names is expressed in the word

ψηφίζειν, which, severely literally, means, 'to reckon with the aid of pebbles' (ψῆφος, a pebble).

Note 56 (*p. 93*). That is why some commentators say that the solution must be sought for in a purely Hebrew 'name'. Gunkel suggests that the two Hebrew words, *tahōm qademunyah*, meaning 'primitive chaos', whose letters total up to 666, are referred to by the redactor of the Book of Revelation. It is certainly a very significant, and, as regards the sense, a very close guess.

Note 57 (*p. 93*). The 'fiery' element in the word Τειτάν has been supposed to refer to the 'sun', the giver of heat, but the glaringly bright, dying satellite, whose material descended in glowing showers, would in every way be a more appropriate cosmic body. Note also the following peculiar facts: not only do the numbers 1–36, added together, total 666, but they also may be arranged in a 'magic square of six' in such a way that each horizontal and vertical line totals 111, or 666 together. (Also the diagonal lines total 111.) Such a square is called the 'Magic Sigill of the Sun'. The number 666 is called by cabbalists that of Sōrāth, the 'Demon of the Sun'.

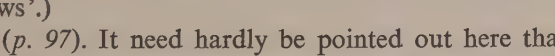
Note 58 (*p. 94*). The Greek for 'mark' is χάραγμα—something engraved, cut in, or tattooed. Isaiah xliv. 5 seems to refer to the tattooing with distinctive 'marks'. One of the interpretations of the number 616 which occurs in some of the early manuscripts of the Apocalypse is Ἄττει: '(dedicated) *to* (the Syrian god) *Attis*', or Atys; he was the beloved of Cybele, the Great Mother of the gods, references to whom are suspected by some commentators in the Apocalypse. The initiates of Attis bore distinctive tattoo-marks on their foreheads, made with glowing needles. Their form is unknown.

Note 59 (*p. 95*). 'Because he was created on the sixth day.' Verse 18 probably actually refers to a 'number of *man*' (i.e. a number-like symbol of importance to mankind) and not to the 'number of *a* man' (i.e. one particular individual). Greek has no indefinite article.

Note 60 (*p. 95*). Not only in those dim prehistoric times, of which myths seventeen and eighteen tell, was the wave symbol regarded as the natural opponent of the 'cross'. There are peculiar parallels also in the most recent times which make one almost believe that the 'wave' symbol is revived instinctively by man at

times when a 'cross' symbol becomes threatening. It was so in the early centuries of our era when for a time the Ophites, who attached religious significance to the 'serpent', rose against Christianity. It was chiefly the excellent organization, the uncomplicated belief, and the social ideals, of the latter which saved it from being overcome. When Nazism in Germany, and Fatherlandism (Dollfussism) in Austria, whose respective symbols are the single, 卐, and the double, 卐 + 卍 = 卐, swastika, became a menace to the working classes of those countries, the latter evolved as a helpful rallying symbol the 'three arrows', ⇊, whose essential and effective constituent is the wave-line, ≋. More recently still, when Nazism revealed its true nature as a world-menace to democracy, Britain, as the chief representative of, and protagonist for, that form of government, evolved the symbol V, an abbreviated wave-line, as a rallying symbol for the subjugated nations of Europe. It is only incidental that this symbol looks like the twenty-second letter of the English alphabet, and that the word 'Victory' begins with this letter. (I am given to understand that there was no 'conscious' derivation of the 'V' symbol from the wave-line of the 'three arrows'.)

Note 61 (*p. 97*). It need hardly be pointed out here that the *cross* is *not* a Christian symbol; only its derivative is: the *crucifix* (a 'Latin' cross, or *crux immissa*, ✝, with or without the body of the Saviour affixed). Even this use is late, for the cross only became universally accepted as a Christian symbol in the fourth century, after the Ἐν τούτῳ νίκα victory of Constantine in 312, and the 'invention' (i.e. discovery) of the 'True Cross' by his mother, Helena, in 326. The cross in its various forms



is a world-wide 'human' mystic or magic symbol which was apparently devised by man at a very early time of his career, and seems always and everywhere to have been regarded as protective, and hence also often as lucky.

Note 62 (*p. 100*). The root meaning of Greek πόλις is 'place of the many', which is 'fortified', or 'on an eminence'.

Note 63 (*p. 100*). The author is convinced that the expression ἄρχι τῶν χαλινῶν τῶν ἵππων, 'unto the horse-bridles', is pro-

bably due to a mistranslation of a passage of archaic diction in the redactor's manuscript. The passage ought to be compared with Enoch c. 3: 'The horse [of the avenging deity] shall walk up to the breast in the blood of sinners . . .', and the similar one in the Sidrā Rabbā, the chief sacred writing of the Mandaeans: i. 391, 1: 'The horse of the king of heaven wades in blood up to the saddle, and the blood reaches up to his nostrils'. The operative word is 'blood'; the 'blood-flood' occurs at a time when a 'horse' (literally: a swift-moving thing) appeared in the heavens; and it was somehow connected with this 'horse' and its measurements.

Note 64 (*p. 102*). The passage Rev. xvi. 14 reads in the Greek: πνεύματα δαιμονίων ποιοῦντα σημεῖα, literally; '*the winds* [or, also: crackling flames] *of the demons* [i.e. dispensers of destiny; severe original root-sense: scatterers (of debris); the notion of 'shining godling' is late] *giving the* [prearranged, or unmistakable] *signals*'.

Note 65 (*p. 105*). Further myths of this type are referred to in *Moons, Myths, and Man*, Chapter 15: 'Reports of a Sudden Wave of Hot Air'.

Note 66 (*p. 105*). Compare the parallel statement in the apocalyptic report contained in the 'Assumption of Moses', x. 6: 'The sea shall retire into the abyss, the fountains of water shall fail, and the rivers shall dry up.'

Note 67 (*p. 114*). These obscure names occur only in Ezekiel xxxviii and xxxix (Gog alone) and Genesis x. 2 (Magog alone) and in the above passage (both together). In Rev. xx. 8b they are obviously an intrusion, only indirectly connected with the remainder of the twenty-third myth. The exact meaning of the two words is unknown, but it is generally believed to be 'barbarian', an assumption which seems to be supported by the term Gagaya (an inhabitant of the—unidentified—'Land of Gag') which is used in the Amarna Letters. The two words Gog and Magog are certainly related to Greek γίγας, a giant, and seem to allude to a myth similar to the Greek one of the wars of the gods and giants.

Note 68 (*p. 114*). Cf. *Moons, Myths, and Man*, Chapter 12: 'Satan'.

Note 69 (*p. 118*). In the highly elevated region of Managasha, the 'holy land' of Abyssinian tradition, there are cave dwellings and traces of agricultural terraces. The vast isolated precipitous mountain mass of Elgon in Uganda is remarkable for its extensive caves,

which are situated near a former coastline. Archaeologically regarded, these 'life asylums' are still virgin ground, and their exploration would certainly be worth while.

Note 70 (*p. 119*). Concerning myths referring to the sinking of the waters, or the emergence of the earth out of the sea, see also Chapter 14, 'Deluge Myths', and Chapter 20, 'Myths of the Creation of the Earth', Sections 2 and 3, in *Moons, Myths, and Man.* (Cf. also note 30.)

Note 71 (*p. 120*). Cf. *Moons, Myths, and Man,* Chapter 32: 'Culture Heroes'.

Note 72 (*p. 127*). Cf. the myth in the Mexican Codex Chimalpopoca: 'In the year *cé-calli* (one-house), on the day *nahui-atl* (four-water), all was lost. Even the mountains sank into the sea.' And Plato says that Atlantis sank 'in one dire day, and one fatal night'.

Note 73 (*p. 129*). Ratio as to size 1 : 50, as to gravitational power about 1 : 80.

Note 74 (*p. 130*). In the Book of Enoch (lxxx. 4) there is an even more significant reference to the great disturbances of the orbit of the planet Luna, and its approach: 'And the [planet which is now our] moon will alter her order and not appear at her appointed time, and she will shine more brightly than accords with her order of light.' The redactor of (this part of) the Book of Enoch is a futurist; the tense of the verbs ought to be past, of course. (The redactor of the Book of Enoch has entangled this evident reference to Luna with a reference to the behaviour of the former satellite. Cf. note 8.)

Note 75 (*p. 136*). Four *phases*, rather, i.e. four different aspects according to its position relative to the observer. In apocalyptic literature the word 'four' is generally used to denote place or position.

Note 76 (*p. 136*). Another reading of this very corrupt passage gives a much clearer picture: 'And the sole of their feet was rounded'. What seems to be meant is: Certain features connected with the mythological beings described looked like the impressions of bovine feet in soft earth: (( )). In this we recognize partly lighted craters.

Note 77 (*p. 136*). If the 'wings' were straight, i.e. horizontal, they could not have enveloped the bodies. The best translation of the

very corrupt passage is: 'The wings of each one touched at their tips', i.e. while they were hanging down limp. The optic picture presented is practically the same as that mentioned in note 76, but on a larger scale.

Note 78 (*p. 138*). Compare also the 'river Chebār' of Ezekiel with the mythologically and etymologically related 'river Hubūr' of Akkadian and Sumerian sacred lore. The relative myth runs as follows:

The dragon Labbu (= the 'Raging One') despoiled all lands. Enlil designed him in (or: assigned to him) the heavens. Fifty 'miles' is his length, one 'mile' long is his head, six 'cubits' wide are his jaws. The offspring he is of Hubūr (= the 'River of Death'). In the waters he drags his tail. Tishpak fought him in the heavens, by order of Enlil. He sent forth a cloud; he unchained a hurricane; he rushed forth and slew Labbu. For three 'years' the sea ran red with the blood of the dragon.

Note 79 (*p. 139*). Though not necessarily smooth. The word conveys the idea as if the flatness was due to stamping or hammering, and hence showing certain impressions or indentations, which is significant in the light of our theory.

Note 80 (*p. 139*). The word here used is the non-Hebrew *hashmal*, probably derived from Akkadian *eshmarû*, a bright metal; cf. also Egyptian *hesmen*, bronze.

Note 81 (*p. 140*). The most probable meaning of this sentence, which is alike hopeless in Hebrew, Greek, and English, is: 'As for the wheels they should rather be called gearwork.'

Note 82 (*p. 146*). In the seventh chapter of the 'Apocalypse of the Virgin', or 'Apocalypse of the Holy Mother of God', translated by Andrew Rutherfurd, B.D., and published in the Ante-Nicene Christian Library (additional volume, ed. by Allan Menzies, D.D.), references are made to 'those who ate the flesh of men', and their punishment is described. Though this 'apocalypse' is practically worthless from the theological and mythological point of view—M. R. James calls it 'a late and clumsy compilation'—the reference to anthropophagy probably contains a genuine echo of an old, and otherwise lost, myth or tradition.

Note 83 (*p. 149*). From Hebrew, 'Daniel' can be explained as 'God is judge'. But derivation from Old Persian *dânu*, wise, making the name mean 'the wise one', is surely much more apposite.

Note 84 (*p. 154*). The 'wheels', from their close position near the 'throne', were finally regarded by Jewish theologians as one of the highest orders of angels, the ophannim (Hebrew *ophan* = wheel). In this case it is again most interesting to note, how eccentric theological conceptions arose from the violent efforts to attribute a meaning to mythological survivals which had become unintelligible to the interpreters. (Cf. also p. 51.)

Note 85 (*p. 154*). Cf. the passage in the Book of Enoch (1 Enoch xiv. 19): 'From underneath the throne came streams of flaming fire.'

Note 86 (*p. 159*). As to the eagle myth, compare also the myth in the Book of Daniel, vii. 1–12.

Note 87 (*p. 160*). G. H. Box, the editor of the 'Apocalypse of Ezra' regards the references to the 'wings' being 'set up on the right side', and 'holding rule', etc., as 'possibly incorrect glosses'. As we see now they are very accurately observed integral parts of the mythological report.

Note 88 (*p. 168*). What the redactor wishes to say in verses 3 and 4 is that the 'black bull', a personification of the mineralo-metallic core of the satellite, came '*after*' the 'red bull', the loess-covered body of the satellite, divested of its ice-coat. Cf. also the fourth myth of the Book of Revelation. In cosmic myths personifications of the later phases of development always cause the 'death' of those of the earlier ones. The reddish, hydroxidized upper layers of the satellite's core were not thick enough to allow the development of red-gleaming block-streams. Hence the 'red bull', unlike the white one and the black one, did not 'beget oxen which resembled him'. This exactitude of observation and faithfulness of reporting is magnificent. The earthy, loessy material of the hydroxidized layers finally came down in 'blood rains', a fact which, though not mentioned directly, is nevertheless sufficiently stressed by the reference to the 'goring' of the 'red bull'. (Cf. also p. 55.)

Note 89 (*p. 169*). Cf. *Moons, Myths, and Man*, Chapter 17: 'Ark Myths'.

Note 90 (*p. 172*). Translated by H. C. O. Lanchester, in *The Apocrypha and Pseudepigrapha of the Old Testament* (cf. note 1).

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